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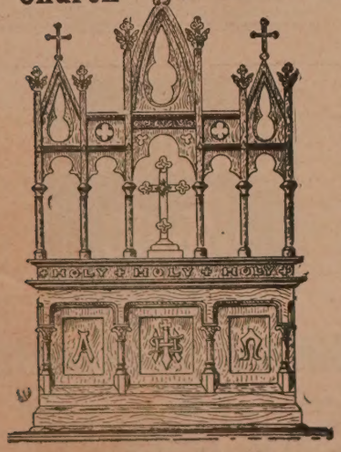

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See Other Schools on Page 326.

Travel

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The Living Church

Saturday, Aug. 11, 1894

News and Notes

THE SEE OF BRISTOL was suppressed about sixty years ago and its revenues added to Gloucester, It had been in existence since the Reformation. Several of its bishops were men of eminence, especially Dr. Butler, author of the famous "Analogy," consecrated in 1738. The present bishop of the two sees is Dr. Ellicott, well known for his commentaries on the New Testament books. The see of Bristol has now been revived, chiefly through the generosity of a single layman. A new bishop will soon be nominated for the restored diocese, which, having regained its independent existence after long abeyance, may be expected to enter upon a new period of activity and growth.

IT HAS been constantly repeated or taken for granted that it was not a matter of much consequence what might become of the Church in the towns and villages of Wales, since the Dissenters covered the ground everywhere and furnished the only Christianity the people care anything about. Mr. Asquith, the Home Secretary, was accordingly asked in Parliament recently to state in how many Welsh parishes there is no Non-conformist minister. He replied that he did not know, and implied that he did not care. The Bishop of St. Asaph, however, has obtained returns from 977 out of 1,050 parishes in his own diocese; from which it appears that 471, nearly one-half, have no dissenting ministers. In all of these the only resident minister, and the only one to minister to the poor, the sick and the dying, is the clergyman of the Church. The Welsh bill would go far to deprive the poor villages of their only spiritual help and influence.

AN AMUSING EPISODE on Tower-hill, London, recently, illustrates the sad inconsistency of human nature. "Comrides," cried an anarchist orator from the parapet to a knot of laborers, "we 'ave got to do away with lor and order before we can 'ave our rights. We 'ave got to do away with the Church and orl the institutions what we are opposed to." All people except anarchists were useless, he said, and then proceeded to attack royalty. At this point the unsympathizing crowd made a rush for the orator and his companion who had endeavored to awaken applause by shouting "Hear, hear." Both got several kicks, and extricating themselves, fled for their lives. One appealed for protection to a policeman, a representative of the law and order he had just been denouncing; while the other took refuge in a church which his pursuers respected too much to enter and drag him out. It is just possible this adventure might change their ideas of what ought to be abolished and what preserved.

IT MAY NOT be generally known that a new association of lay workers was set on foot in the diocese of Durham three years ago, with the approval of the late Bishop Lightfoot. It originated with a lady, who published a little book explaining the plan. It is called the "Parochial Third" or "Outer Order." Its name and, in some degree, its nature, were suggested by the society of Church workers founded by St. Francis of Assisi. The Bishop of Lichfield seems to have had it in mind in his address on "The Ministry of the Laity," at the Church Congress last autumn. He there referred to the Third Order of St. Francis, and spoke of the moral and corporate strength which it added to the Church of that period. It would be interesting to know more about this society for the promotion of personal piety, labor and self-denial, since it seems to be fairly under way. Its intention and objects are all summed up in the sentence, "What we have to aim at is quiet service in the ways of God and of His Holy Church."

"MONOGAMY" is the law of Cape Colony," says *The Southern Cross*, "and it must be enforced at all costs. Polygamy is contrary to the law and order of a Christian civilization, and must go." Progress is noted in this direction, and the recent decision of the Chief Justice will be a blow from which the custom will not recover. "Inferior" wives are no longer to be treated in law as legal wives. The following anecdote illustrates the stand that the authorities have taken:

It is not so long since a respectable native girl in Port Elizabeth was sold by her parents for cattle as the slave wife of a native man whom she detested. She had learnt something of English freedom from living in a large town, and she escaped from the man, after he had ill-treated her, and bound her as a prisoner. She fled for refuge to a kindly Dutchman's wagon at the outskirts of the town, and under his advice she applied to the police for protection. The man was arrested and tried at the next Circuit Court. He pleaded native custom, and said he had bought the girl for cattle, and could do as he liked with his own property. The judge gave him two years' penal servitude for attempted forcible abduction, and told him that native customs must give way to Colonial law, which did not permit a man to abduct any woman forcibly, or marry her against her will.

INDIA CONTINUES to be a strange country—a land of mystery. Mention has been made of a phenomenon which has, during the last few months, caused no little anxiety among the English residents. This is the appearance of mysterious "dabs" of mud, with a hair sticking out of each, on the fruit-bearing trees of Bahar. At last accounts no one had been able to find out by whom or for what purpose this has been done. Some see in it the sign of a wide-spread conspiracy; others, a device of Buddhists to attract pilgrims to a new shrine, or a superstitious observance referring to a short fruit crop. *The Indian Churchman* says that, whatever the truth may be in this particular instance, "it is a startling fact that such a thing as this can occur over a very large tract of country and continue to spread, while no European, even among those who live most among the people, can find out the meaning of it or the agents at work." It is certainly a serious matter that such organization combined with such secrecy should be possible over immense territories. Nothing could better illustrate the difficulties involved in the English occupation of India.

BISHOP WILSON visited Burmah in 1855, from which time the missionary work of the Church of England in that country may be said to date. In June 1891, after thirty-six years, the returns were as follows: European clergy 13, native clergy 8, making 21 priests and deacons all told. In addition to these the following are at work: 13, "sub-deacons" and 115 catechists and teachers. There are 10,109 native Christians, including 1,100 who are under instruction for Baptism. This is surely a good showing for the length of time. There is a school in Rangoon called "St. John's College" in which nearly 10,000 boys altogether have been taught. A number of subsidiary schools for boys are in existence, and one large school for girls. A remarkable episode was the transfer in 1875 of a large body of Baptist converts to the English Church. This was the result of an unhappy schism in the American Baptist mission. The authorities of the Church at first declined the overtures made to them, and only consented when many were found to be drifting back into heathenism. The present bishop is the Rt. Rev. J. M. Strachan, D.D., consecrated in 1882.

SOME OF OUR READERS will remember the appointment of Bishop Corfe, five years ago, to found a Mission of the Church of England in the peninsula of Corea. The Mission has a moderate support from the Society for the Propagation of the Gospel, but, from the first "the seal of Apostolic poverty" has been stamped upon it. The bishop and a small staff, partly priests and partly laymen, the latter chiefly physicians, live unmarried, and in community. Several of the members are from the United States and Canada. A house has been started in England under the name of the "Society of the Sacred Mission," to prepare young men for this particular work, and that in Central Africa. Its director writes that the House receives young men who are prepared to work henceforth without stipend, without marriage, and without seeking ordination unless expressly bidden to do so. In three years thirteen men have entered, who have contrived by strict economy to live on about $3,000 a year. Every now and then a quiet, self-denying work of this kind comes to light, which shows the spirit which is working in the Church and affords ground for the hope that, in days to come when pressing needs arise, the same principles may be applied on a larger scale.

"'OUR UNRIVALED SYSTEM of free, secular, and compulsory education.' Yes, it's worth living for. Is it worth dying for?" says the New Zealand *Church News*. "At the Melbourne Diocesan Festival last September, his Honor, Mr. Justice Hodges discussed the Victorian Education Act, and in the course of his speech said: "Here is a dialogue which recently took place in a Victorian Court of Justice. A little girl stands in the witness box; she has to give evidence in an unpleasant criminal case. 'How old are you?' 'Ten years old last birthday.' 'Do you go to school?' 'Yes, sir; the State school in———st.' 'Been going there long?' 'A little over a year, sir. 'Were you at school before that?' 'Yes, sir; at the State school in———st, three or four years.' 'Can you read and write?' 'Yes, sir, both.' 'Well, my little woman, did you ever hear of God?' 'Beg pardon, sir?' 'Did you ever hear of God?' 'Of God, sir?' Did you ever hear anything of your Heavenly Father?' 'Beg pardon, sir?' 'Did you ever hear anything about your Father in heaven?' 'My father's at home, sir.' 'Did you ever hear anything about Christ?' 'Beg pardon, sir.' 'Did you ever hear anything about Christ?' 'I don't know Him, sir.'" His honor proceeded to say that if they searched the world they could not find a human being more perfectly ignorant of all that pertained to matters relating to eternity than that child—that child brought up in our colony of Victoria.

ENGLISH STATESMEN are becoming disturbed over a matter which has already caused much trouble in our own country, the introduction of destitute foreigners into England in large and increasing numbers. Lord Salisbury lately introduced a Bill into Parliament to restrict immigration, and to give the government greater power to expel any foreigner whose presence was either dangerous to the public peace in England or likely to promote the commission of crime elsewhere. Much of the trouble with which we have to contend in America is owing to the immense influx of aliens, including many of the most dangerous character. But of late an extraordinary turn of affairs promises to relieve the situation as no amount of legislation could do it. This is nothing more nor less than an unprecedented exodus of working people and mechanics from this country to Europe. It is reported that the trans-Atlantic steamers are carrying back to the old world not less than 20,000 every month. The Teutonic is said to have taken, on a single trip last week, no less than 1,000. If this movement continues it cannot fail to affect the labor market before long, and many difficulties may adjust themselves through the working of the simple law of supply and demand.

A PUBLIC MEETING was recently held at the Mansion House, London, the Lord Mayor himself presiding, in aid of the society lately organized to protect the "city" churches from destruction. It is undoubtedly true that in some of these churches, situated in the business heart of old London, the congregations are small, the incumbents non-resident, the work done or attempted, little or nothing, while the incomes are large. The conclusion of the so called practical man is that these churches ought to be destroyed. The society, however, insists that that does not follow. Instances here and there make it evident that the state of things described is not a necessary one, that with faithful work under a conscientious and energetic vicar, such churches may be made a power for good. Reform, not destruction, is the true solution of the matter. Let the incomes be re-distributed, the clergy become resident, and the new and important methods of usefulness which have already proved so successful in particular cases, be more widely employed. St. Paul's cathedral has led the way which the parish churches of the region would

do well to follow. Most of the churches attacked owe their origin to the genius of Sir Christopher Wren, after the great fire. At this meeting they were defended on antiquarian, architectural, archæological and practical grounds. The attack upon them is one phase of the tendency with which we are very familiar in this country, to regard churches in the business section of a city as a sort of impertinence and to move them in company with the trend of the well-to-do population.

Brief Mention

Lord Rosebery's first Episcopal appointment is that to the see of Bath and Wells. He has nominated the Rt. Rev. Dr. Kennion, Bishop of Adelaide, South Australia.———The vacant bishopric of Perth, Western Australia, has been filled by the appointment of the Rev. C. O. L. Riley, vicar of St. Paul's, Preston, England.———We regret to see it stated in an English paper that "the Archbishop of Dublin is considerably encouraged by the support he is receiving from some of the American bishops in regard to the consecration of a Protestant bishop for the reformed churches of Spain and Portugal." The English bishops decline to hold themselves responsible for any such action.———The memory of Archbishop Laud is to be celebrated early next year at Allhallows, Barking, by the holding of an exhibition of relics of the man and his work. The 10th of Jan. 1895, will be the 250th anniversary of the great prelate's execution. He was beheaded on that day on Tower Hill, and the next day the remains were buried in Allhallows church. Canon Mason, the vicar of the church, states that the Archbishop of Canterbury and the president and fellows of St. John's College, Oxford, have already promised to lend the valuable relics in their possession.———The experiences of the new Bishop of Moosonee are all too quickly showing him that the life of a bishop in that out-of-the-way district is anything but an easy one. He writes home telling of a terrible flood which all but washed his "palace" away. The water was seven feet high in the kitchen, and the bishop and his wife (who was an invalid at the time), had to be rescued in a boat. The damage done is very considerable and somewhat alarming, considering that from the isolated position of Moose the Bishop has to lay in a twelve month's store of food to avoid the risk of starvation.———*The Church Times* publishes the following epigram:

> Nor high, nor low, nor willing to be hid,
> Perplexing and perplexed, a *Tertium Quid.*

———The Welsh Disestablishment Bill has been withdrawn for this session of Parliament. It will be introduced and assigned the first place next year.——— The Bishop of St. Asaph states that in 471 parishes out of 1,050 of Wales there is no resident Dissenting minister. The Church alone provides a resident minister in all parishes.———Two friends were holding a conversation the other day in a South London Reform Club, when the talk turned upon an unusual subject—the saints. One speaker mentioned the name of St. Jerome. "Oh, yes," said his friend. "I like his writings. Have you ever read his 'Three Men in a Boat?'" ———When Philadelphia fell into the hands of the British, in 1777, the timid rector of old Christ church, the Rev. Jacob Duche, won an unenviable immortality for himself by writing a letter to General Washington urging him to lay down his arms and withdraw from the field. Mr. Duche had been chaplain of the Continental Congress, and had made the opening prayer, but the sight of the red-coats alarmed him into a sudden Tory conversion. The identical letter to Washington has never been found, but the autograph draft of that celebrated epistle has been discovered among the valuable collection of the late Col. Charles Colcock Jones, Georgia's historian. "If this letter should find you in council or in field," it starts off, "before you read another sentence, I beg you to take the first opportunity of retiring."

Christianity and Socialism

BY THE REV. CHARLES HOLLAND KIDDER

Mr. Edward Bellamy's very clever book, "Looking Backward," is not without its merits. We may consider the machinery of exchange under the new regime cumbersome and wellnigh impossible to use safely in the manner indicated. We may justly criticise the ultra-confidence in unregenerate human nature, which considers the Ten Commandments as virtually repealed, or at least as rendered unnecessary, by the free development of the owers of the twentieth-century "man of the period." We may draw a lesson as to the tendency of the *Zeitgeist*, the spirit of the present age, from the fact that worship is conspicuous by its absence from the religious training of the new era as the acme of religious service consists in the hearing (at a telephone !) of a sermon, consisting of a glorification of the new order of things. But after all these allowances and cautions, there is food for thought in this remarkably able arraignment of our present social system.

It is worth our while, however, to remember that there was not, or at least there ought not to have been, any need for a new prophet to teach the elementary lessons of Christian charity and justice, of a practical belief in the Fatherhood of God and the brotherhood of man. Even within the comparatively narrow limits of the Mosaic dispensation can be found directions and precepts which were plainly aimed against selfishness and injustice, and in the clearer light of the Gospel teaching, the wayfaring man, though a stranger, need not err in his search for the pathway of the just, which now, more brightly than in the day of Israel's wisest king, "shineth more and more unto the perfect day."

No agitator of modern times could possibly speak with greater earnestness than St. James, when he rebukes the unrighteous rich men of his day, saying:

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

If it were possible for us to forget that these are the words of Holy Writ, or if exactly the same thoughts were couched in modern phraseology, we should be ready to attribute them to some of the most impassioned socialistic writers of the present century.

The advance of the human intellect and the extension of mental culture beyond the few "on the top of the coach" (to use Bellamy's phrase) have made our age a peculiar one. The cry of the laborer is no longer

> "Like a tale of a little meaning, though the words are strong,
> Chanted by an ill-used race of men that till the soil,
> Sow the seed and reap the harvest, with enduring toil,
> Storing yearly little dues of corn, and wine, and oil."

Let one of their own leaders state the position. Karl Marx was the Mohammed of Socialism, and his book, *Das Kapital*, is its Koran. That work, it is true, has been read by but few of the proletarian class in whose interest it was professedly written. Its language is that highly polished and intricate dialect in which the learned men of Germany, as Buckle remarks, "address themselves, not to their countrymen, but to each other."* Its preface contains something hitherto unheard of in a German book—an apology for the possible unintelligibility of a portion of the volume's contents. Its arguments, aiming at the rigorous methods of mathematical demonstration, require a well-trained mind to comprehend them in their entirety—a keen logician to detect and expose their sophistry. Yet, as the writings of Kant, and Fichte, and Hegel, have influenced thousands who never have read them, so this work, such as it is, has served as a copious arsenal for the leaders of this modern crusade against the laws of *meum* and *tuum*. In fact, as Mr. Shandy said, that "there is not an oath which is not to be found in Ernulphus," so now it can be said that there is not an argument in favor of Socialism which cannot be found in the germ, or more often fully developed, in the treatise of Karl Marx. To attain our purpose, we need not go beyond the preface of *Das Kapital*, where, at least, there is no lack of clearness:

"In comparison with the progress of the science of social statistics in England, that in Germany and other countries of western continental Europe is 'miserable.' Yet even in the countries named the veil has been raised sufficiently to reveal the Medusa's head behind it. The people would be terrified at their condition, if their governments and parliaments (as has been done in England) periodically appointed committees of investigation; if these committees were armed with the same full powers to inquire after and demand the truth, as are granted in England; if they could find for this work men as intelligent, as non-partisan and as regardless of consequences as the English factory inspectors; the medical reporters on the public health, the committees of inquiry concerning the labor of women and children, the condition of dwellings and food," etc.

"Perseus used a cap of invisibility [*Nebelkappe*, mist cap] for the purpose of pursuing monsters. We draw the mist-cap far down over our eyes and ears, to blind ourselves, so that we can deny the existence of monstrosities.

"Let no one deceive himself in this matter. As the American war for independence in the eighteenth century gave the signal for the uprising of the middle class of Europe, so the American Civil War of the nineteenth century has given the signal for the uprising of the working class of Europe. In England the process of revolution is palpable. When its reaches a certain point it must recoil upon the continent. There it will display its activity in shapes more brutal or more humane, in proportion to the degree of development of the working class."

These statements of Marx require no comment. It may be that they overshoot the mark, yet recent events have appeared to prove that they are not entirely without foundation. The comfort to be derived from a calculation published, not long ago, in a London newspaper, of the small proportion borne by the "dangerous classes" to good citizens, is not perfectly satisfactory. The true protection is to be found in a practical application of the truths of our holy religion first to our own lives, and then to the lives of others. It is natural that infidelity should spread rapidly among the working people if they find that their employers can reconcile the grinding of the faces of the poor with professions of belief in One who came to preach the Gospel to the poor. There are doubtless wrongs to be righted—doubtless oppression and injustice are too common—too often the toiling hand receives less than its just due; but are these evils new? When first the Apostles went forth to preach the Gospel of Christ, the labor question was one of the problems of the day; the capital accumulated in the hands of the few; the labor performed by the hands of the many; the air filled with low mutterings of insurrection; the roads resounding with the tramp of soldiery preserving that iron-reign of law which characterized the iron empire foreseen in the dream of Nebuchadnezzar. And how was this problem solved in that age by the Apostles? They solved it by setting forth the grand, simple, pure morality of the Gospel, in the twofold division used by their Divine Master, the duty toward God and the duty toward one's neighbor. They taught that God is no respecter of persons, but that all, small and great, rich and poor, must stand disclosed before the tribunal of Christ. They could say to all, both employer and employed: "What more hath the Lord required of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" They could show how the Saviour of mankind had dignified a life of labor by His own blessed example, and the greatest of these Apostles could call the elders of Ephesus to witness that his own toil-worn hands, which he held before them, had ministered to the necessities not only of himself, but of those who were with him. And, teaching the universal brotherhood of man, and that "godliness with contentment is great gain," they brought about a real change in the condition of the laborer, a change which was not wrung from unwilling hands, but was the natural result of the teachings of the Gospel. And yet how

* The authorized translation into English (republished in this country in the Humboldt Library of Science), is far more intelligible than the original even to a very good German scholar. It is the work of Samuel Moore and Dr. Aveling (son-in-law of Marx), with the assistance of Mrs. Aveling to check the quotations and to restore the original text of the numerous passages taken from English authors and blue-books, and translated by Mark into German. The French translation by M. J. Roy (Paris, 1873), was so thoroughly revised by Marx, that Engels justly names it "the French text." In many places French clearness has dispelled German cloudiness, and it was referred to in most of the difficult passages, when the English translation (edited throughout by Frederick Engels, the literary executor of Marx) was made. Even this was not enough to clear the way. In 1876 Marx had prepared a set of instructions for an English translation planned in America, "but abandoned chiefly for want of a fit and proper translator." This schedule was unearthed and sent to London, and though it was many years older than the final instructions for the third edition, it was gladly used "in cases where it helped over difficulties." The English reader is thus placed in the best position to study the teaching of the great socialist, who was painfully aware of the difficulties of his subject. In a letter (March 18, 1872) to his French publisher, he expresses the fear that the French eagerness to reach a conclusion and to know the connection of general principles with the burning questions of the day, would repel Frenchmen from the perusal of his book. Against this danger, he can only protect readers desirous of truth by warning them that "there is no royal road to learning, and those only have a chance of reaching her luminous peaks who fear not the fatigue of climbing her steep and rocky paths."

guarded they were in their teachings, how free from the petty shifts of the demagogue! When, in the fervency of their new zeal, the members of one of the churches had all things in common, how sternly the Apostle rebukes the idle, saying: "If any man will not work, neither shall he eat." As far as Christianity has been received and acted upon, by both employer and employed, the labor problem has been solved. In this country especially, where the utmost liberty consistent with the safety of the State is granted to the poorest citizen, it is specially important that each should be taught that self-restraint which leads him when asserting his own rights to respect the rights of others. For the more the leaven of Christianity leavens the mass of our society, the less will be the danger of the outbreak predicted by Karl Marx.

We have boasted sufficiently of our hundred years of freedom. The true test is upon us, and the threatenings of these troubles are a warning that not only education, but Christian education, is needed; that even our temporal safety and welfare require that the time should come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Canada

Part of the sum needed for the see house, diocese of Niagara, has been raised and it is thought that in about three months more sufficient will have been subscribed to justify the committee in making a beginning.

The synod of the diocese of Huron have decided, for a number of reasons, one of which is the great additional expense, that "in the opinion of the synod it is desirable, so far as it is practicable, that the General Synod should supersede the Provincial Synod of Canada, and the latter should meet (if at all), only when the necessity of any particular case may require a session thereof." The various diocesan synods in the province are invited to unite with the Huron in the effort to abolish, or at least materially reduce, the number of sessions and expense of the Provincial synod. All the dioceses represented in the Provincial synod are and will be represented in the General synod. Archdeacon Marsh, of London, has been appointed to be archdeacon of Huron, the position vacant by the death of Dr. Sandys of Chatham.

There was a large congregation to hear the sermon preached by the Rev. Dr McCarrol, Detroit, to the Free Masons in the cathedral, London, on the 24th. An offer of a gift of $500 has been made to Huron Divinity college, by Mr. Matthew Wilson, a member of the college council, the interest to be used to provide a gold medal to be won by the student standing first in elocution at the yearly examinations. The object is to raise the standard of pulpit-reading and speaking. On St. John's day in Trinity church, Lambeth, there was a large gathering of Free Masons, and a special service was also held at St. John's church, Galt, on the same day, when there was a good turn out of Masons.

The Bishop of Quebec is expected back in Quebec about the middle of August from his visitation trip to the Labrador coast. Ven. Archdeacon Roe acted as commissary in the Bishop's absence. It was determined at the last ruri decanal meeting at Levis, to hold meetings at four centres in the diocese. It is proposed in addition to the usual church services on such occasions, that some time shall be spent in conference upon subjects connected with pastoral work by the clergy, and also in devotional study of some passage of Scripture. Of the 101 persons confirmed in the parish of New Ireland during the year, five adults were formerly Presbyterians and three were Methodists. A memorial font has just been presented to St. George's church, Beance. Two other churches in the mission are still without fonts.

The Bishop of Nova Scotia, in his charge to the synod, suggested the formation of a new diocese, if not of three new dioceses, within the district at present under his care. He thought Prince Edward Island should be one, and Cape Breton another, and a third might be formed from the district running southward from Chequecto Bay. An endowment of $40,000 would be required for one. Over 2,000 persons have been confirmed by Dr. Courtney during the last two years. The bishop expressed himself as personally opposed to prohibition, believing that such legislation would have a demoralizing effect, but exhorted all to do their utmost to promote the cause of temperance. In connection with his references to education, the Bishop gave a word of warning to those members of the Anglican church who send their children to Roman Catholic schools. He referred to the growth of the Brotherhood of St. Andrew with satisfaction and to the continued prosperity of the church school for girls at Windsor. The twenty-fifth anniversary of the dedication of St. Peter's cathedral, Charlottetown, P. E. I., was commemorated by Silver Jubilee services on the 29th and 1st. The bishop held a confirmation on the afternoon of the second day, and preached in the morning. The cathedral was crowded at each of the services; the Bishop and Archdeacon of Nova Scotia, the Archdeacon of Prince Edward Island and six priests taking part in the jubilee services.

The reports given by the treasurer of the Diocesan Church society of the diocese of Fredericton, at the annual meeting on the 3rd, showed the funds of the society to be in a prosperous condition. So many missions are vacant, however, that the expenditure in missionary grants was more than $2,000 less than the previous year. The Church Society has been 58 years in existence and has heretotore always held its annual meetings in St. John or Fredericton; this year, however, it has made a new departure, and holds its anniversary meeting at Woodstock. It has been stated that "the organization of the Church Society in New Brunswick is memorable as the first systematic attempt in a British colony for the more full and efficient support of its own church." There has been an increase in the diocese of Fredericton during the year in the number of persons confirmed and baptized. The number of communicants has increased by nearly 500. Most of the clergy of the city were present at the induction of the Rev. A. D. Dewchey, rector of St. James church, St. John, on the 27th. The induction was performed by the Ven. Archdeacon Brigstocke, acting under a mandate from the bishop of the diocese. A resolution urging the better observance of Sunday was passed by the Synod of Fredericton at its late meeting, and one on the need of providing religious instruction in the public schools. A fund of $5,000 has been raised for the Bishop Medley memorial, and the canvass has been by no means an exhaustive one. The committee are consequently now able to proceed with the work. The bishop held an ordination on the morning of the 8th, at Woodstock, and a confirmation in the afternoon.

Some delay is caused in filling the vacant see of the diocese of New Westminster by the absence of Bishop Ridley, the Senior Bishop of British Columbia, in England. The duty of summoning the diocesan Synod of New Westminster, for the purpose of electing a bishop, devolves on him.

Instead of the usual sermon, the Archbishop of Rupert's Land, gave an address at the opening service of the synod in Holy Trinity church, in which he reviewed the condition of the diocese during the past year. The Bishop expressed the gratitude they all felt to the Canadian Board of Missions, to the Woman's Auxiliary, and to the great Church societies in England for continued assistance. The S. P. C. K. has in addition to other grants voted a block sum of £1,000 for church building. The financial condition of St. John's college, Winnipeg, has been improved in the past year.

One of the prettiest churches in the diocese of Qu' Appelle is that at Cannington Manor. Besides the regular Sunday services, there are weekly and saints' day celebrations. The roof of the north aisle of the church at Wapella was blown off last month, and some damage done to the interior. Subscriptions have been asked for in aid of the work of restoration. The church of St. Paul's, at Regina, being quite inadequate to the needs of the steadily increasing congregation, a committee was formed to provide for the erection of a new church. This has been done, and the contracts are already given out. The building when completed will be a fine one, modern Gothic in character.

The synod of the diocese of Saskatchewan has been summoned for August 22nd. It is possible, however, that circumstances will necessitate the meeting being postponed a week later. An ordination of deacons was held at Duck Lake, on the 8th.

The Bishop of Algoma held a Confirmation service in St. George's church, Maganetawan, on the 19th. A children's flower service was held there on the 17th, but the evening being wet prevented a large attendance. The church, however, looked very bright, with the pretty floral decorations.

The Bishop of Montreal held a Confirmation service at L'Eglise du Redempteur, on the same day as he presided at the closing exercises of the Sabrevois College. The Bishop was accompanied by several of the clergy. He addressed the candidates for Confirmation in English, and the Rev. L. V. Lariviere, who presented them, in French. The Sabrevois School is in a better position, financially, than it has been for the last ten years. The Bishop paid a visit to the church at St. Andrews, which has been much improved since it was closed for repairs, and held a Confirmation there on the 6th. An open letter on behalf of Dunham Ladies' College has been read in the churches in Montreal lately.

New York City

St. Peter's church, the Rev. O. O. Roche, rector, has a new assistant minister, in the person of the Rev. Benjamin S. McKenzie, who has just entered upon his duties.

Another of the city rectors, the Rev. Dr. D. Parker Morgan, of the church of the Heavenly Rest, has departed to Europe in search of change and rest. He sailed direct for Germany, in the steamship "Trave," on July 31st.

The Church Missions House has just received a gift from the congregation of St. John's chapel, Shanghai, of a table and two chairs of the best Chinese workmanship. The object of the gift was to express Chinese interest in the erection by the American Church of this new home for missions.

In Grace chapel, the mothers of Grace mission were recently given special entertainment. The night services at Grace church, which are of an essentially mission character, as already described in these columns, are proving highly successful during the warm summer Sunday nights. The Brotherhood of St. Andrew is energetically promoting this success.

The church of St. Mary the Virgin, the Rev. Father Brown, rector, has received a handsome addition to its property, by which the frontage of the church will be increased to 95 ft. on 47th st., and 125 ft. on 46th st. The land, which has been bought for the church by Mr. Read, will be used in connection with the new church and parish school structure, already referred to in the columns of THE LIVING CHURCH.

A sermon preached by the Rev. Joshua Kimber, associate secretary of the Board of Missions, on the occasion of the ordination of his son, on Trinity Sunday, at the cathedral of the Incarnation, Garden City, has been published by special request, and copies have been sent to the Bishops of the Church of Sweden by the Rev. John G. Hammerskold, Swedish missionary of St. Bartholomew's church. Mr. Hammerskold is about to publish a translation in the Swedish language for wide circulation in Sweden and among Swedes in America, as an utterance on the ministry and sacraments, peculiarly suited to give Swedes a correct idea of the position held by the American Church.

An interesting celebration took place Saturday evening, July 29th, at St. Bartholomew's parish house. The occasion was the anniversary of the entrance into the Church of the superintendent of the Rescue Mission, Col. H. H. Hadley. He has been in charge of this work since its foundation six years ago, and has practically created it. As a result of the work, 30 rescue missions have been started in other locations with an aggregation of a million persons a year. At the anniversary Col. Hadley gave a short sketch of his experience. Addresses were made by others, and musical selections were given. Many old friends were in attendance.

Preparations are making for a Lenten Mission in this city, similar to that held several years ago. It will be carried on on a large scale, and will probably be conducted by clergymen of the Church of England as well as of the American Church. It is anticipated that the movement may extend to neighboring cities. The committee having the arrangements in charge consists of Bishop Potter, the Rev. Drs. Edward A. Bradley, E. Walpole Warren, and Geo. R. Van De Water, all of whom are associated with the management of the Church Parochial Missions Society. Efforts are making by the committee this summer to provide preliminary measures, which in the early autumn will develop into careful preparations best calculated to secure noteworthy results. A feature of the plans is possible co-operation of all religious bodies of the community under the lead of the Church.

The burial of the late Mr. George Montague, already referred to in these columns, turned out to be an event of unusual note. At any season of the year such an attendance as that at the church of Zion and St. Timothy would have been deemed large. In the present warm season, when so many are absent from the city, it was extraordinary. Much note has been taken of the matter by the newspapers, as a remarkable tribute to the man. Nearly every great banking institution in the city was represented. Wall Street sent a large delegation in the middle of business hours, and all these, with representatives from the charitable institutions, club associates and friends, filled the sacred edifice. The altar was decorated with white flowers, and the large cross was illuminated. In all the tasteful decorations there was a noteworthy absence of black. The service was conducted by the Ven. Archdeacon Tiffany, D. D.; the Rev. Karl Schwartz, assistant minister of the parish, in the absence of the rector abroad; and the Rev. Dr. Henry Mottet, of the church of the Holy Communino. The music was finely rendered by the vested choir of men and boys, and included, with grand effect, the hymns, "A Mountain Fastness is our God," and "Rise, crowned with Light." The remains were taken to Sayville, Conn., for interment.

Next to St. Bartholomew's parish house is a building known as St. Bartholomew's Annex. It is a three-story structure of brick, the result of the overflow of work from the larger building. Here is centred St. Bartholomew's Clinic and other medical charities, whose labors are far more than parochial, and reach a wide constituency scattered over the city and suburbs. The work is divided into departments. The last report indicates that 1,047 new cases were treated at the day clinic, and visited at the homes of the patients. There was a total number of 3,402 new and old cases together. For the previous year the total number was 1,393, so that a very great increase is shown. The original space of two rooms in the parish house was rapidly outgrown, though expected to answer all uses for many years to come. A small charge is made for medicines, but absolutely destitute patients are enabled to procure them

ree of charge. There are four physicians, a nurse, and a druggist, attached to this branch. The surgical division of the department has found its work increase threefold during the year, and has had to secure the services of a nurse, and of several students of medicine, who have received special surgical training in hospitals. These workers have served gratuitously. The night dispensary treats especially diseases of the eye, ear, nose and throat. At first there was some doubt of the success of this branch, but experience has proved the great need of it. During the past year 8,884 new and old patients attended. About two-thirds of these were treated for diseases of the eye and ear, and the remainder for diseases of the nose and throat. The patients come from the entire city. The medical appliances are very complete. There is need of further enlargement of quarters, so that hospital facilities could be provided for operations of a difficult character.

Philadelphia

When a decedent has owned real or personal property in the State of Pennsylvania, the law requires a copy of the will of such decedent to be filed with the Register of Wills for the county of Philadelphia; and such a document, purporting to be a copy of the will of Eliza R. Rodney, late of New Castle, Del., was accordingly filed on the 30th ult., which contained, *inter alia*, the bequest of a $500 bond of the city of Pittsburgh to the Domestic Missionary Society of the Church, "for the purpose of building a church in Dakota, as near Fort Wadsworth as may be deemed advisable, and if possible to be named 'St. Luke, the Beloved Physician.'"

The Rev. Dr. W. N. McVickar has purchased, through his attorney, a tract of land near Sellersville Station, on the North Penn. branch of the Reading R. R., containing 15½ acres, which at first was stated to be for the site of his summer residence. This is an error, as the purchase was made on behalf of a gentleman who proposes to erect upon it a "Vacation House" for the sick and weary poor of Holy Trinity parish, and as a memorial to his deceased wife, a prominent member of that parish. The site, which consists of farm and wood land, is located upon a ridge in one of the highest and most beautiful spots in Bucks county, commanding a view of the country for many miles around.

There are several organizations extant in this city, which have for their object the amelioration of the children of the poor during the summer season. In addition to the sanitarium, which was an outcome of the City Mission, and which has entertained thousands of babes and small children daily during the present season, there are also the Children's Aid Society and the Children's Country Week Association, all unsectarian, but all to which Churchmen are large contributors. The Rev. Francis M. Burch, of the Seamen's Mission, desires publicly to thank Mrs. George Pride of the Association, for the deep interest and assiduous care she has shown for the poor children under his charge. The church of the Redeemer, which is under his pastoral care, he says, owes her a debt of gratitude that will be hard to repay, while much of the success of the association is due to her untiring zeal in promoting the comfort of those whom it is meant to benefit. Every Thursday morning, large numbers of children, appropriately tagged, are sent away by rail, and distributed among the farm-houses on the line of the Pennsylvania Railroad. On each tag is marked their destination, and the name of the farmer to whom they are consigned. At a later hour, bevies of children, who have had their week's outing, arrive at the station, are received by the caretakers of the association, and sent to their homes.

Forty-two persons from 14 States, who had been in attendance with a larger number at the summer session of the University Extension, and who commenced at this point an "historical pilgrimage" to those places where Gen. Washington, after receiving from the Continental Congress, sitting in this city, his commission as commander in chief of the American forces, had tarried on his way to Boston, these pilgrims attended divine service on Sunday morning, 29th ult., in the historic Christ church, the only church in all the land where the "stars and stripes" are constantly displayed year in and year out. It was a typical gathering of prominent folk, and included college professors, clergymen, lawyers, business men, and public school teachers; Mr. Lyman P. Powell, of this city, was their director. It may be stated that the city of Winona, Minn., sent more representatives than any other locality. In the absence of the rector, his assistant, the Rev. E. Gaines Nock, preached the sermon, his text being St. John i: 4. The discourse was mainly historical, referring, of course, to Bishop White, rector for 57 years, and also chaplain of the Continental Congress, as well as to Robert Morris, who was the Bishop's brother-in-law, and the financier of the Revolution. Other prominent Churchmen, who had participated in the struggle for American independence, were fittingly alluded to as members of the vestry of "Christ church and St. Peter's," that being the corporate title of the parish at the time. After the service, the pilgrims were shown the many points of historical interest about the church by Mr. Nock, the old Bible and Prayer Book used in 1776, the latter with the prayers for the king and royal family eliminated, and alterations made in Bishop White's own handwriting. They also viewed with no little interest the royal arms, carved in wood, and said to be of the date of William and Mary, 1689-1694. The pews where sat Washington, Franklin, Morris, Hopkinson, and Mrs. Betsy Ross, were also pointed out; all these particularly interested the pilgrims.

Maryland

William Paret, D.D., LL.D., Bishop

WESTMINSTER.—Ascension Day was the 50th anniversary of the organization of Ascension parish, and on that day, in the morning, the Rev. Jesse Higgins, the rector, preached a sermon commemorative of the event.

The intention was to have held a jubilee at that time, and to have had some, if not all, of the former rectors present. Responses to invitations showed that not more than one or two could be here, and it was determined to postpone further celebration until July 15-17. So far as the presence of rectors was concerned, the postponement availed nothing. The Bishop had sailed for Europe, one former rector was on the ocean, bound for the same destination, and from one cause or another none could come except the Rev. S. B. Pond, whose presence was highly appreciated and who was given a most cordial reception.

The jubilee services began on Sunday, July 15th, with a celebration of the Holy Communion at 7 A. M. by the Rev S. B. Pond. At 10:30 A. M. there was a choral celebration of the Holy Eucharist by the rector. The Bishop of Fond du Lac, who had consented to preach, being prevented by sudden sickness, the Rev. Mr. Pond, who had been announced to preach at night, delivered the morning sermon. At the children's service in the afternoon, the Rev. Maurice L. Cowl, of Philadelphia, gave an instruction and distributed memorial cards to all the children present. At the choral Evensong at night, the Rev. Fr. Huntington, of the Order of the Holy Cross, preached.

Tuesday was kept as reunion day. At 5 o'clock Evensong was sung by the Rev. Fr. Sargent, Superior of the Order of the Holy Cross, after which the meeting was called to order by the Bishop of Fond du Lac, who presided in the absence of the Bishop of the diocese. Bishop Grafton in taking the chair made a brief exhortation to the people to realize the strength of the communion of saints, as binding us together as God's family. He also referred feelingly to his own personal association with the parish in his early manhood. The rector then read a letter of regret from Bishop Paret, now on the ocean, who sent his blessing and prayer for "a constantly growing peace and usefulness" for the parish.

Although the regular services of the Church began in 1842, the parish was not organized until Ascension-tide, 1844, and was admitted to union with the diocese of Maryland at the convention which met in St. Paul's church, Baltimore, on May 29th of that year. The ground occupied by the church and graveyard was bought from "Isaac Shriver and Polly his wife," in August of the same year, for $275. The erection of the church was begun at once, and the building was consecrated on Ascension Day, May 21st, 1846, by Bishop Whittingham, the graveyard being blessed "to be a place of Christian burial" on the same day.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

SEWANEE.—The commencement exercises of the Sewanee Grammar School were held in Forensic Hall on July 26th. A large and enthusiastic audience assembled at the appointed time, in spite of the inclement weather, and thus showed a lively interest in this important institution of Sewanee.

The exercises began with a brief address by the headmaster, Mr. R. M. Huse, M. A. The annual contest in declamation was announced. The three contestants for this honor displayed considerable ability and talent. The medal was awarded to Edward J. Peters, of Georgia.

Honorable mention was then made by the headmaster of all those who had attained 2 6 out of a possible 3 during the term which had just closed. It was very gratifying to see that a goodly proportion of the students received honorable mention.

The Rt. Rev. the Bishop of Georgia, then awarded the several medals. The medal which is annually given for the best student in history was awarded to Charles John Slack, of Louisiana. The medal for Church catechism was awarded to Marion Du Bose, of Tennessee. The certificates of graduation were given to ten of the students, and the chancellor of the University, the Rt. Rev. the Bishop of Kentucky, made an appropriate address to the class.

Under the efficient management of the headmaster and his able corps of tutors, the standard of scholarship and the general work of the Grammar School has been much improved. One great improvement has been the adoption of the dormitory system, which went into effect last term. The military feature will again be added to the school next term, and will be under the direction of Mr. H. Chambliss, of the Virginia Military Institute, who will also have the classes in mathematics. Mr. John Ashley Chapin, of Kentucky, who has just received the degree of Master of Arts, will teach English and history.

Notwithstanding certain disadvantages under which the school has of necessity labored, yet it is felt that during the last year there has been a marked improvement in all its departments. The schools can confidently appeal to all parents who desire to have their boys surrounded by the best influences of morality and scholarship, and trust that it may have, as heretofore, their hearty support.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The dedication festival of St. James' church, Stanton, was celebrated on St. James', Day with much spirit. Services were held at intervals throughout the day, and were attended by large numbers of the clergy and laity, including former rectors and parishioners. The church building has recently undergone extensive improvements, and is now one of the most attractive rural sanctuaries in the diocese. The parish was organized nearly 200 years ago by missionaries of the S. P. G., from some of whose quaint letters the Bishop read at the service some interesting extracts.

All Saints' church, Rehoboth, has been open throughout the summer, the services having been taken by various clergymen at the invitation of the Bishop.

At Delaware City a handsome parish building is being erected.

St. John's church, Wilmington, is in the hands of workmen and is to be thoroughly decorated. A number of marked improvements have been made in the parish building, in which there is to be erected soon a handsome altar with reredos, in memory of the Rev. Stevens Parker, D. D., a former rector.

California

William F. Nichols, D.D., Bishop

SAN FRANCISCO.—The 45th anniversary of the organization of Trinity church was observed July 22nd, in the handsome new edifice on the corner of Gough and Bush sts. The chancel was filled with palms and large vases of fragrant flowers. There was a large attendance at the morning service. The Rev. George E. Walk, the rector, took for his text Joshua iv: 1—7.

While the Rev. Mr. Walk was absent from town the ladies of his parish prepared a surprise for him. When he returned home he found his study in the church fitted up with a fine and extensive set of new furniture. Portraits of former rectors and other pictures were on the walls. The rooms, wherein comfort and elegance had been combined, were adorned with flowers, whose perfume greeted him when he opened the door.

New Jersey

John Scarborough, D.D., Bishop

BURLINGTON.—St. Mary's Hall is beautifully situated on the banks of the Delaware River, and with its extensive grounds and commodious buildings, is one of the most attractive spots for a school that can be found. Its nearness to Philadelphia (about 18 miles), and the many daily trains to New York, render it easy of access to those living near either city The buildings are heated by steam, well ventilated, and their sanitary condition excellent. The corps of teachers is large and represents the leading colleges for women. An illustrated catalogue with full particulars (including curriculum of study), will be mailed to any one desiring it, on application to the Bishop of New Jersey, or Miss Charlotte Titcomb, principal.

Massachusetts

William Lawrence, S.T.D., Bishop

The following Bishops have accepted invitations to speak at the Church Congress in Boston next November:

Bishop Rulison, of Central Pennsylvania; Bishop Hall, of Vermont; Bishop Vincent, of Southern Ohio; Bishop Thompson, of Mississippi, and Bishop Courtney, of Nova Scotia. The latter has not accepted positively, but may attend.

Among the distinguished clergymen, other than the Bishops, who are to take part are the following: Prof. Hart, of Trinity College; the Rev. Dr. Shoup, of the University of the South; the Rev. Dr. Mackay-Smith, of Washington; Prof. Batten of the Philadelphia Divinity School; the Rev. Dr. Holland, of St. Louis; the Rev. Dr. Currie, of Baltimore; the Rev. Dr. Greer, of New York; the Rev. L. Waterman, of New Hampshire; the Rev. Dr. Harris, of Brooklyn; the Rev. Dr. McConnell, of Philadelphia. The list of laymen is not yet complete, but the following persons are among the number: Hon. Rathbone Gardner, of Providence; R. Fulton Cutting, Esq., of New York; Geo. Zabriskie, Esq., of New York; Richard H. Dana, Esq., of Boston; Mr. J. L. Houghteling, of Chicago, and F. J. E. Woodbridge, Esq.

The list of subjects has been changed and made to read as follows: "The Church's Duty in the matter of secular activities," "Proper Education for the ministry," "Religious orders in the Protestant Episcopal Church to-day," "The Sunday Newspaper," "How to relieve the poor without pauperizing them," "The argument from design as affected by the theory of evolution," "The appeal to fear in religion."

Connecticut

John Williams, D. D., LL.D., Bishop

NORFOLK.—On St. John Baptist's Day, which was the last Friday in June, the corner-stone of the church of the Transfiguration was laid. The archdeacon of the district officiated.

The service was held at 5 o'clock in the afternoon with a large congregation present. After the singing of the hymn, "The Church's One Foundation," special prayers were said, and a portion of the third chapter of the book of Ezra read. The copper box, containing copies of the Bible, Prayer Book, hymnal, and various Church and secular papers with some coins, was then sealed and placed in the cavity in mason work prepared for it, and the corner stone lowered into place and set.

After a few words explanatory of the purpose of the building, the archdeacon introduced the Rev. Professor Barbour, who made an admirable address, setting forth the reasons for the erection of a church in this beautiful and growing village. An offering was then taken. The hymn, "O Lord of Hosts whose glory fills" was sung, and after prayers the archdeacon pronounced the benediction. It is hoped to have a portion of this church consecrated Aug. 6th, the feast of the Transfiguration.

Indiana

David E. Knickerbacker, D. D., Bishop

SOUTH BEND.—After many years of ineffectual waiting, the people of St James' parish have at last had the gratification of laying the corner-stone of a new church, which will be an ornament to the town as well as a worthy temple builded to the honor of Almighty God. In spite of the serious financial depression, there has been no lack of enthusiasm, and the energetic rector, the vestry, and every man, woman, and child in the parish have undertaken a task, the first completed steps of which was fitly celebrated on the festival of the patron saint of the parish. The services of the day began with a Low celebration of the Holy Communion at an early hour, followed by a High Celebration at 11 o'clock, at which Bishop Knickerbacker was celebrant, assisted by the rector, the Rev. De Lou Burke, and visiting priests. Immediately after this, the vested choir, preceded by the cruciter and followed by the vestry, clergy, and congregation, led the procession to the site of the new building where the beautiful ceremony of laying the corner-stone took place, accompanied by short and appropriate speeches and the singing of hymns. All then repaired to the parish house, where luncheon was served by the women of the parish. The new church is rising rapidly from its foundations and will be ready for occupancy by Christmas. It is built of pressed brick, with trimmings of cut stone, and has a seating capacity of 450, with accomdations for a choir of 50. The style is a pure English Gothic, in the amplification of which every detail has been observed. The interior will be furnished entirely in white oak with grained arches and Gothic tracery. Abundant space has been appropriated for robing-rooms and sacristy, and an adjoining chapel has its own outside entrance. Water-color sketches have been submitted for designs for the windows, and competent artists are already at work upon the altar and other details of the chancel.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The old Colonial church near Smithfield, the oldest house of worship in Virginia, having been re-built and adorned by the introduction of stained glass windows, will be ready for use and formally re-dedicated early in October.

The Rev. O. A. Kinsolving, D. D., who has been rector of Antrim parish, Houston, for nearly a quarter of a century, has on account of failing health tendered his resignation.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The new building which has been in process of erection for St. Paul's church, Hanover Court House, to replace the one which was destroyed by fire while dressing it for Christmas, is almost completed, and will probably be ready for consecration by Sept. 1st. It is a beautiful church, and very creditable to those who have been erecting it.

Bishop Newton has just completed a tour of visitations to the churches in Fairfax, Prince William, and Fauquier counties, confirming in all 96 persons. Of these 10 were confirmed at Fall's church, seven at Chantilly, nine at Manassas, and 33 in Haymarket parish.

The Rev. C. E. Grammer, of the Theological Seminary, Alexandria, who has been seriously ill of typhoid fever, is reported as better, though not yet out of danger.

Bishop Whittle has gone to Basic City for a little rest.

The Mission which the Rev. Everard Meade has been conducting at Buck Mountain church, closed on Monday, July 16th. Much interest was manifested in the services. The Rev. H. B. Lee, who has had charge of this church, has resigned, and will be succeeded by the Rev. A. G. Grinnan.

Kansas

Elisha S. Thomas, D.D., Bishop

TOPEKA.—Mrs. Ellen L. Bowman Vail, the widow of the first Bishop of Kansas, died July 26th. The funeral, simple and yet triumphant in its tone as so appropriate to "the angel of the Church in Kansas," as she was frequently called in her husband's life, took place Sunday evening. The body was met by the cathedral vested choir of 40 voices, followed by the clergy from the diocese. Telegrams had come from several of the neighboring bishops regretting their inability to attend. Her loving charities to the churches, schools, and institutions of the diocese, with it all a life of humility and self-sacrifice, made her a well-known personage throughout the Church. The service was rendered by the Rt. Rev. E. S. Thomas, D. D., the Rev. Frank R. Millspaugh, and the Rev. Archibald Beatty, D. D. The church in its white hangings, nothing but white flowers and palms appearing, the triumphant hymns, "Jerusalem, the Golden," 'For all the saints who from their labors rest," the singing of the Psalm by the dean antiphonally with choir and congregation, gave an emphasis to the joyful lesson of the Resurrection, such as impressed itself upon the large numbers of both blacks and whites who were present. The body was laid by that of Bishop Vail, in Topeka Cemetery, just as the sun was disappearing below the horizon. Mrs. Vail has remembered in her will the Church, with the schools and the hospital.

Northern Michigan

The Episcopal visitations, usual during August and September, will be performed this year by the Bishop of Oklahoma.

The summary of statistics prepared for the journal of the Second Annual Convocation, is as follows: Baptisms, infants, 310, adults, 44. Total, 354. Confirmed, 217; communicants, 1,443; marriages, 69; burials, 97; Sunday scholars, 1,290; teachers, 123; contributions, $26,979 61. Value of church property, $125,270. Indebtedness, $9,921 70.

The census taken every ten years by the State of Michigan is completed, and gives the Northern Peninsula a population of 206,278.

St. Mark's Mission, Ewen, has been preparing to build a chapel this summer, but owing to various complications work has not advanced far. This has proved a blessing in disguise, as the chapel, if completed, must have been destroyed by the recent forest fires which hemmed in the town.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

ALBION.—Sunday, July 29th, was marked by the celebration of the 50th year of the organization of Christ church parish; and the services in commemoration of the event were largely attended. At 8 o'clock on Sunday Holy Communion was administered, with thanksgiving to God for His blessings upon the parish and the devout and earnest men and women who were its founders. At the regular morning service at 10:30, a historical discourse was delivered by the Rev. F. S. Dunham. At 12:30, a children's service was held, when souvenirs were distributed, and the venerable and beloved Bishop Coxe made an address, as did also Rev. Dr. Kidder and Judge Reynolds. Dr. Kidder was the second rector of the parish, and is now a man of 83 years. He has a parish at Angelica and is the oldest presbyter in the diocese. At the Sunday evening service the church was filled to overflowing when Bishop Coxe again spoke, delivering one of his characteristically strong and logical discourses, taking for his text, Lev. xxv: 10—"Ye shall hallow the 50th year." Dr. Kidder also spoke.

The reunion of the parish, the social functions of the semi-centennial, Monday evening, was a great success. Over 200 sat down to the tea that was served. Among the guests were former members of the parish now residing in other places. "Auld Lang Syne" was sung, and other appropriate melodies, the whole concluding with "All hail the power of Jesus' name," with the tune of Coronation.

The thank-offerings during the festivities amounted to over $150 in money, the "jubilee fund."

Church Army Headquarters, London

SPECIAL CORRESPONDENCE

On July 5th, a friend invited me to visit with her the headquarters of the Church Army on the Edgware road. We arrived at one o'clock, and finding that luncheon was not served until half-past were invited across the street to the Nurses' Home to visit Miss Carlile who has charge of this institution, but the nurses have their vacation during this month, and there were very few in the home—young girls come here to be trained for parish nurses, they attend classes and lectures, and receive practical training in the infirmary. They are not, of course, thoroughly competent, but the knowledge they acquire enables them to care for many cases of illness among the sick poor in the parishes where they are sent; they work under the direction of the parish clergyman, and combine religious instruction with care for the body. There were, I think, sixteen of us at lunch, Mr. Carlile, another priest, several workers, men and women, and some visitors; when we had finished, Mr. Carlile read for about ten minutes, the selection being taken from one of Mr. Spurgeon's sermons, then a chapter from the New Testament was read, the morning lesson for the day, then we all stood up and several short petitions and thanksgivings were offered "for good news received from a reformed brother", "for sympathy and help from friends," etc., after which we adjourned to the study at the top of the house, where a short service was held, beginning with a very stirring hymn, led by Mr. Carlile. Some of the men and women who had been in the labor homes, and now fill positions of trust at headquarters attended this service, the men joined heartily in the singing and prayers, and seemed most reverent. I am told that among those who are rescued are many well educated men; drink seems mainly to be the cause of their downfall, they fall lower and lower, are too proud to appeal to their relations for help, and are really in a worse condition than ordinary laboring men, as they have not been taught to use their hands in any manual work. In the Church Army Labor Homes, they have comfortable food and lodging, which they are able to pay for by their work, sometimes learn useful trades, and are put in a way to be honest men again; above all, they receive Christian help and counsel, a warm interest seems to be taken by the workers in each individual, and who can tell what wonderful strengthening effect the knowledge that "somebody cares for me", "is grieved if I go wrong again," must have upon the poor outcasts? The money which the men and women earn pays for their board and lodging, if they work steadily they have something to the good; sixpence is allowed them per week for pocket money, the rest being put by in the penny bank until their three month's term is up. The men's labor home is presided over by a captain who with his wife superintends the household, the men do the work of the house, and are called brothers. The difficulty, of course, is to provide work for them, they are often sent out to clean windows, whitewash, and do other odd jobs, but the stand-by is preparing kindling wood, a quantity of wood is always kept in store, and when there is nothing else to do, the men chop this and tie it in bundles, and orders are gladly taken at the Church Army office for them. The women do laundry work, and are also taught needlework; my guide, a young lady worker, seemed to have won the hearts of the men, she had a kind, pleasant word for each of them, and they answered so brightly; the women seemed more hardened, and I was told that the work among them seemed more difficult; here, too, drink is the cause of many ruined lives, and it is hard for those who have become the victims of intemperance to become total abstainers, harder, perhaps, for women than men. The Coffee tavern interested me greatly; it looks like a *bona fide* public house outside, in fact it once was one; inside, a delicious smell of coffee meets one; they also have tea and chocolate, and a tempting display of tarts, meat pies, cake, etc.; everything was beautifully clean, and the prices very low. The smiling young man who stood behind the counter, and who, at one time, had charge of a Labor Home, told us his busiest time was at six in the morning, so many men came in for their breakfast; beds are also provided here at 4s per week. Several men are employed in the publishing house; they have a large steam press, and print the "Church Army Gazette," "Smoking Flax," Mr. Adderly's "Good Will," and the "Algoma Missionary News," which I was rather surprised to see there.

There are now six Labor Homes in London, besides many in all the large provincial towns of England and Scotland. A new feature in the working of the Church Army is the sending colportoral vans about from village to village, in the agricultural parts of England; there are now seven of these *en route*; notice of the arrival of the van is sent before to the clergyman of the parish; cheap, wholesome literature is offered for sale, and in the evening the captain in charge of the van addresses the people on the village green. No workers are admitted into the army except those actuated by deep religious principle, and earnest love for their poor fallen brothers and sisters.; they are trained for the work at headquarters, under Mr. Carlile's supervision; he is the real founder of the movement. Some years ago, when he was curate at St. Mary Abbot's, Kensington, he attempted street preaching, in the hope of reaching some of the poor people in the parish who never came to church; he was not very successful; a few would come and listen, but it was rather discouraging work; at last he got hold of a coachman, a deeply religious man, and invited him to address the people; so he began to tell them how "religion agreed with the stables." The people were interested; a cabby got down from his cab and drew nearer; a costermonger joined the group; the loiterer's step was arrested by the familiar phraseology. The next time he secured a butler, who told them how "religion agreed with the pantry"! Mr. Carlile had discovered one way of reaching the poor laboring man. And the Church Army movement is the outcome of this experience; the great object being to train plain working men and women, with the love of Christ in their hearts, intelligently to stretch out a helping hand to their unfortunate brothers and sisters who have "fallen out by the way."

The Living Church

Chicago, August 11, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE MOVEMENT for the robbery of the Church of England in Wales does not necessarily indicate the near approach of Disestablishment in England. With some reforms in the matter of the sale of livings, patronage, etc., which are near at hand, there is little left of Establishment but the name and prestige. The money that the Church receives from the State is simply revenue from property and tithes which the State holds as trustee for the Church. It was decided more than half a century ago how much of her rightful possessions the Church of England should be entitled to (after the spoliation of the sixteenth century), and it will require a long period of agitation and a further debasement of the public conscience, before the funds administered by the ecclesiastical commissioners can be confiscated to secular use. A writer in *The New World*, recently discussing the prospect of Disestablishment, says that Nonconformists in England are not, as a whole, taking an active interest in it, while the Roman Catholics do not especially favor it. The Church of England, especially in the cities, is showing itself to be such a power for good, and its work is so necessary to the public welfare, that the masses of the people cannot be rallied to oppose it. This writer thinks that if the bishops were out of the House of Lords, if the rural clergy would be progressive, and if the Church would act in a more liberal spirit towards certain great national questions, it would be generations before Disestablishment would be seriously threatened.

Episcopacy and the Constitution

We have seen discussions and correspondence in some of the Church papers on the nature of the allegiance to Episcopacy which is required in this American Church. The desire of the writers is to secure allegiance to Episcopacy as a "fact," without belief in it as an essential.

A comparison is instituted between the government of the State and that of the Church. When men are placed in various offices of State, executive or legislative, they are required to take an oath of allegiance to the Constitution of the United States. That is all that can be asked. That a man, in reality, does not believe in a republican form of government, that he would rather have a king or an emperor than a president, does not affect the case. So long as he is bound to discharge his duties according to the Constitution and to act within the limits which it lays down, he is at liberty to hold any theoretical opinion he pleases.

Precisely parallel, it is claimed, is the position of things in the Church. It is enough for bishop, priest, deacon, or other officer, to pledge conformity to the Constitution and Canons of "this Church" and to subscribe to whatever is required under that Constitution. It is not necessary, and, in fact, would be an infringement of the proper liberty of the individual to go further than this and require not only conformity to existing institutions, but the acceptance of them, or any of them, as being actually incapable of "compromise or surrender" on account of some vital and essential principle underlying them.

Thus, in a word, it is enough that a man consents to episcopal ordination and makes the usual pledge of obedience. So long as he does this, he may believe what he pleases about the necessity, or the non-necessity, of Episcopacy. He may even believe that Presbyterian parity, or Congregational equality, are just as good, or even better, from a theoretical point of view. Practically he is bound to be loyal to Episcopacy. That, it is contended, is enough. There can be no possible danger.

At first sight, this statement may seem satisfactory, and if the form of government in the Church were as purely a human institution as that of the State, it would be completely so. But careful reflection leads us to doubt whether such a parallel can be pressed without bringing to light serious difficulties.

Whatever is merely human may be changed. Under every constitutional government provision is made for change, in order that it may be effected without confusion or revolution. When a man swears allegiance to the Constitution of a free State, it is a Constitution of this character, viz.: one which contains within itself provisions for possible transformation. No man swears that he will make or urge no change in the Constitution, but only that he will do nothing of the kind except in the way which the Constitution itself provides. The Constitution of the United States provides for a President and other executive officers, for a Chief Justice and a Supreme Court, and for two legislative assemblies. But it is possible to change all this. We hear now and then of the abolition of the Senate chamber, and it is perfectly conceivable that a future President may recommend such a step in a message to Congress itself without violation of his oath of office. The presidency—its term, its powers, its very name—might be changed, until the identity of the original office with its successor is completely lost; and all this might take place without disloyalty in any quarter to the Constitution or the oath of any officer of State.

It is a mistake then to suppose that the acceptance of an established state of things as a fact, and agreeing to work under it, when the principles on which it rests are not accepted, will be a sufficient assurance of its perpetuity. Men may pledge themselves to their parties to maintain a present status without change, but in their oaths of office they do not do this. They promise to accept that which exists while it exists, but they make no vow not to change it if they can. The Constitution upon which their oath is taken assumes that there will be change, and only provides for the method of it.

If the parallel between State and Church were completely valid, then, in the Church as in the State, everything which people, officers or others, are called upon to accept and conform to as existing facts simply, while they may think what they please of their nature or necessity, must be open to change by a constitutional process. If Episcopacy is one of these, it comes under the same rule. At any rate, the promise of conformity and obedience will be no warrant for its perpetuity. That promise relates to a fact which may cease to be.

This was clearly seen by one of the contributors to *The Independent*, a Congregational minister, on whose remarks we commented not long since. He said, in substance, that if the Episcopal Church should admit into its ministry a large number of persons from other Christian bodies, without requiring any particular belief in Episcopacy as part of a divine deposit, it would be perfectly legitimate for this element, as it gained in power, so to influence legislation as to transform the Church, by taking away from the bishops the exclusive power of ordination.

This, it seems to us, is the real position of things, if Episcopacy and all that goes with it is to be regarded simply as an existing fact, without reference to any "theory" or principle. It may be said that there is no danger of radical changes, that tradition, custom, preference, and above all, the settled conservative spirit of the Church would render them impossible. True as that may be, it remains that the question of Episcopacy would be a question of majorities; it would not be a matter finally and irrevocably settled upon inviolable principle antedating all special Constitutions, all conciliar action of every kind, and therefore incapable of being affected by them.

Precisely here we come upon the defect in the parallel between the State and the Church, between constitutions of human device and the Constitution of the Catholic Church. The former are subject to change without any essential limitation; the latter has an unchangeable element. This is because in all that constitutes its essential character, it is not human, but divine. Episcopacy is the symbol, in fact the embodiment, of this divine, essential, and permanent character.

Episcopacy was never "adopted" by any council or councils. When the earliest synods, provincial or general, began, Episcopacy was in existence. It was a universal feature of that Holy, Catholic, and Apostolic Church which was not formed or constituted by councils, and which could not be changed by them.

In the Constitution of the Episcopal Church in the United States, Episcopacy is not "adopted," nor are the other marks of the Catholic Church defined and stated as points which a body of Christian people have decided, after deliberation, to accept and embody in a constitution. In fact, our Constitution is not, properly speaking, a Constitution of the Church, but a Constitution of the General Convention. It is a method by which a previously existing and living body agrees to fulfill a certain portion of its work, to give orderly effect to its inherent activities. Its own existence, its essential characteristics, its organic life, antedated this Constitution. They stand behind it and are independent of it. If the American or any other branch of the Catholic Church should undertake to tamper with these fundamentals, if it should transfer them to the sphere of changeable things, it would be tampering with its own life and severing the links which bind it to the Catholic Church of the ages.

This was one of the reasons why, at the last General Convention, the attempt to introduce into our special, national Constitution, propositions which might be taken for notes of the Church, was decisively defeated. It would mean the transfer of those fundamental and unchangeable foundations into the sphere of possible change. It would have been a new thing in the history of the Church, essentially sectarian in its aspect and associations.

Our Colored Work--its Greatness and Hopefulness

BY BISHOP PENICK

EDITOR OF THE LIVING CHURCH:—Remembering your kindness and promptness in the past (for your paper has ever been quick to respond to any effort for the uplifting of the negroes of our country), I make bold to send you this with its facts and plans, feeling assured that you will help forward the cause by sending them abroad.

For more than a year now, I have been engaged in the work of the Church, trying to find out what has been done, what is being done, and what can be done by us, for our colored people.

Having been born and reared on a slave plantation, and then having worked with these people on that plantation both before and after their freedom; afterward having dwelt in their midst in their own African homes ofttimes when I was the only white person there, I thought I started on my present work with a fair comprehension of the situation. But no sooner did I try to grasp the whole subject of the negro in this country, than I found my previous knowledge was meagre and fragmentary—valuable only as it could be worked into its little place of the mighty and strange whole. In this restless, feverish, hopeful, and then despairing land, so full of new strange life and problems, lifting men to the clouds to-day, dashing them to the depths to-morrow, few of us stop to weigh the consequences of a few millions more of ignorant people being crowded into the lower strata of our civilization. And

even after such tremendous results as costs us $20,000,000,000—ten times as much money as the President's last report says we have in the entire country—the death of nearly 1,000,000 of men, and the still continued expenditure of $2,000,000,000 every ten years in interest and pension funds, I say, even with these things—known facts—before our very eyes, few stop to consider that this all arose somehow out of the presence of a remnant of the negro race in our midst. And if they do grasp these facts, how many realize the significance of the still further truths that one-third of the convicts and homicides in our country came from that one-ninth of our population formed by the negro race; and that this terrible record of criminality has been produced amongst them since the war? And that, too, while as a race they have made perhaps the most rapid strides toward education and religion that any branch of the human race ever made, and are to-day forming one of the most conservative and steady branches of labor in the land—the branch that so far has given little or no trouble in our great labor upheavals.

All of these things combined certainly form one of the most interesting, if not one of the most important, studies in our American life to-day. A study which after fourteen months' investigation, I can unhesitatingly say impresses me more and more as a citizen, a man, and a member of the Church of God. As our dealings with these people in the past have been fraught with consequences far beyond the wildest dreams of the wildest dreamer, so I believe our weal or woe in the future is to be much affected by our right or wrong treatment of them in our own day and time.

Having written much of the general condition of the negroes of the land recently, I shall confine this paper more especially to their relations to our Church.

We have not been popular as a Church with this people since the war. The fact that ours is a liturgical service, carries with it the necessity of knowing how to read, which, as there was not one negro in a thousand who could read, seemed to them not only of necessity to exclude them, but also to present us in their eyes as having erected unnecessary and arbitrary barriers to exclude them from our fellowship. This and other causes we cannot here take the space to mention, made our gatherings from these people very meagre. We now have some 7,000 communicants, say some 20,000 souls, under our care, *i. e.*, one to every 28 actual communicants, or one to every 85 people under our pastoral care. Or to come down to actual communicants, we have one colored to about every 81 communicants in the United States.

But the time has come when we can roll away this reproach if we will. Our pro-rata share of these 7,500,000 negroes is about 200,000 under our care. If we have less than this, we have less than our proportion to the population of the country. Will we reach out and grasp the opportunity God is now giving us for the second time? We can do it if we will. Now 2,000,000 of these people can read, and so can join in our services. They are seeing advantages as we bring close to them the winsomeness and helpfulness of our Church's order and life. They do respond wonderfully to the wise and earnest efforts made by us everywhere. For instance, Georgia has more negroes than any other State in the Union; in 1893 only one-tenth of Georgia's communicants were negroes. In 1894 Bishop Nelson shows one-third of his Confirmations for the past year are from the negroes. In South Carolina, Archdeacon Joyner tells me he had 1,900 colored children under instruction. Like hopeful things could be said of many places. I can assuredly affirm after fourteen months' very close observation, that a great door is opened to us. Will we enter in the Name of the Lord and help Him save this people?

There are some practical things to be said. These are hard, very hard times, nor is the outlook brightening for financial relief. Wise and prudent men are taking in sail and making things as snug as they can. Yet we can go forward with this work. The negro race in this country is not a helpless one. God has put them nearer in a condition, if rightfully handled, to be self-supporting, than many people I know in pagan lands. If only we are wise enough to train their ministers to live on what the average man of the congregation has, and to be content therewith. Then some of these people can and will support their own clergy. Whenever a minister, white or black, seeks a living above that of his average communicant, he is going to lose his hold on the masses of his people, and have a hard time convincing them he is not living a selfish life. This law must be observed if we would reach the poor and teach them to help themselves. To teach a minister how to live amid those he ministers to is one of the most powerful forces in his work and success.

This must be closely and faithfully watched and perfected in our dealings with our colored people. They cannot and will not be elevated by a self-indulgent ministry any more than white people. Having given this hint as to self-support, the glory of all missionary aim, our next thought is how to get means from our organized churches to press this good and hopeful work.

Of the $14,678.29 specially given to this work, from June 1, 1893, to June 1, 1894, about $4,000 of it was given by two churches and some four individuals. Thus while I think the number of givers increased during the year, yet I do not suppose there were over 1,200 offerings all told, church and individual, made to this especial work under the commission. Surely we can do better than this, be the times ever so hard. Surely we can find at least 100,000 communicants out of our 567,000 who at least will send up a prayer and send on an offering, be it ever so small, to help do a work so hopeful and so grand. We are persuaded our big-hearted, liberal givers—God bless them—will not forsake us, and may our Living Lord add many to their number. Yet it is on the gifts and prayers of the many we must ever fall back for steady, reliable help, growing with the Church's growth and deepening with the Church's life and love and loyalty.

I ask every brother bishop, minister, and layman who may read this to lay this matter to heart and, God helping them, to make an honest effort to press on and "build the wall, even in troublous times," to the strengthening of the kingdom and the glory of the King, and assuredly He will help us "for His great Name's sake."

The General Theological Seminary.

DEAR LIVING CHURCH: I go around Chelsea, now and then, and I always feel a drawing of the heart towards the Seminary where I spent four years of my life in preparation for the ministry. I can realize the sensations of Rip Van Winkle, though not asleep for fifty-four years; but yet I do feel "like them that dream."

Now that one of the old gray buildings, where we then staid, has disappeared, and the other seems to be trembling before the onward march of Father Time, with his uplifted pick-ax, I wish to jot down some few things of the past, which will interest the old members and some of the present sojourners of the "palaces" which are fast filling up the sides of the square, the gift of our professor, Dr. Moore.

The inevitable but remorseless progress of this present day sweeps away all old buildings of the city, the landmarks of the past. One looks around for the old familiar walls, simple and unpretending as they were, but we find them not. They have disappeared forever, save in the memory of old graduates and the pages of history.

Very soon the old grays will have been torn up root and branch, and be forgotten, except when some dreamer, like myself, shall imagine he sees through the walls of brick the shadows of the old solid stone forms that have withstood the desolating changes of the age. But Time can do no more than sweep away the material building. He cannot blot out the pictures which remain bright upon the walls of memory in their homely beauty, when the present "brick palaces" shall have crumbled.

We old fogies are glad to see the immense improvement in the Church on all sides, in city and country, and especially in this noble seminary and chapel. We rejoice that God has put into the hands of the present Dean Hoffman the ample means, and into his heart to use it to the honor and glory of the Great Master.

The present noble building, extending on the Avenue front, and on 21st st. down towards the north river for some five hundred feet, is in itself a monument of the dean's ability, energy, and perseverance, and, above all, of his prophetic insight into the needs of the Church, and his plans for supplying those needs.

I have been through the seminary, visited the students' rooms, the library, the recitation rooms, and attended services in the chapel; which, for richness of appropriate churchly adorning, is not surpassed by any chapel in this, and perhaps in any other, country.

After looking around upon the immense changes, my eyes rested upon the remaining gray building, so dear to the old graduates, who have departed this life or who are still living and laboring in various parts of the Church's field; and I asked myself if the improvement in high-toned character and scholarship had kept pace with the improvement so manifest in the buildings. We boast ourselves of an apostolic ministry, and some, at least, who 50 years ago could lay some claim to apostolic living; will these present changes tend to make the present candidates more fit to "endure hardships as good soldiers of Jesus Christ?" The days to come will make it manifest.

At any rate, a fair proportion of the sons of the seminary will learn soon enough to "fill up in their bodies what remains of the sufferings of Christ, for His Body's sake, which is the Church," and for which He poured out his precious blood.

Our faculty, when I entered, consisted of

Bishop B. F. Onderdonk,
Ecclesiastic History and Church Polity.
Dr. Samuel H. Turner,
Exegesis.
Dr. Bird Wilson,
Systematic Divinity.
Succeeded by Dr. Sam'l Seabury.
Dr. Clement C. Moore,
Hebrew.
Dr. W. R. Whittingham,
History.
Succeeded by Dr. John D. Ogilby.
Dr. Haight,
Elocution.

These have all passed away. They were high-minded, honorable, Christian men, beloved and respected and faithful in their work, who will be remembered by all yet living, and these will thank me for calling to mind the days and persons of the seminary of 50 years ago.

Some further mention will be made in a history of the times, preparing for publication—though perhaps never to see the light.

I may find time to give some additional facts, if these suffice for publication. WAYFARER.

Letters to the Editor

AN ABSURD CUSTOM

To the Editor of The Living Church:

Is it not absurd, this growing custom of having two funeral services, one at the house, and the Prayer Book service afterwards, in church?

It would not be so in every case, and we can see clearly enough that sometimes it might be consoling to mourners if their pastor should meet them alone before the body of their friend is carried out, and there unite with them in a more personal and sympathetic offering of supplication for their peace and comfort. But the custom which I am writing about is not this. It is a public service, at which as many people as can get in the house assist.

It is absurd, because it is needless. It is a heavy tax upon the time of the overworked city clergymen, and it increases the already numerous customs devised by undertakers for making the burial of the dead indecent and undevotional. Nor does it serve the end of softening the grief of mourners, for it simply drags them through the labors of a second public service, in a way, too, which leaves them exposed to the gaze of the curious who invade their homes. I do not know whether this custom prevails in other parts of the country, but certainly it is increasing in the manufacturing towns of the East. It prevails also to an even greater degree in the provinces of New Brunswick and Nova Scotia. How it arose I do not know. From my knowledge of the sort of people who in a way insist upon it, I infer that it arose from the feeling that enough consideration was not shown them personally if the Prayer Book service alone was used in church. Then, as another factor, is the usual custom among Protestants of having their funeral services at the house, and at the house alone, not even at the grave. In other words, it arose among the working English people who wished to "have as much done for them" as they thought they saw done for their neighbors.

Americans converted to the Church who found so much more in the regular order of the service than they were used to, were satisfied. English people of a higher grade of society asked for no more than they ever had. While on this subject let me say one word more about the desirability of all our Church in New England at least, using the full service of the clergy, and of wearing their surplices at the grave.

As a rule, at least in these parts, we are the only Christian ministers who actually bury the dead. The Roman clergy do not go to the grave except in rare cases. The Protestant ministers do not go, and their fashion is most cruel and heartless. The coffin is placed by the graveside, the carriages and mourners file past, and then, left alone, with none

standing by to cast a handful of earth reverently on the Christian dead, the hired grave-diggers lower the body into the earth and hide it out of sight. The Church, and the Church alone, systematically buries the dead, and by the grave it utters the only words which can ever give true comfort and peace—the words which proclaim in the face of all that looks like defeat and despair that the dead are laid away in hope of the resurrection of the dead.

C. F. S.

SOME GOOD SUGGESTIONS

To the Editor of The Living Church:

Your correspondent from the diocese of Huron, the Rev. J. R. Newell, seems to have been unduly excited at some innocent suggestions of mine, and to have gone off at half-cock—pardonable, perhaps, in this hot weather. I only desired to call attention to some variations in the rendering of the service, which have no other reason than the whims of those who use them. That being done, there is no reason for discussion. But as Mr. Newell seems to have read my letter so very hastily as to read both into and out of it what I did not say, allow me to correct his mistakes. I did not "quote the second commandment from the English Prayer Book," with which I am probably as well acquainted as Mr. Newell himself—certainly far better than he is with our American Book, which is exactly the same as the English in this point. I referred to a vicious custom of reading, "and show mercy unto thousands of *generations*," etc.

If he will read over again my letter of the 7th ult., he will see that I do not object to the phrase, "full of the majesty of Thy glory," in the Ambrosian hymn, but in the *Sanctus*, where again the English and American use is the same, in the Latin version of Elizabeth, "*Pleni sunt Cœli et terra gloria tua*, which Mr. Newell may "kindly construe."

A little reflection will convince my critic, I think, that these points are well taken, and, also, that "his(my) barking against words is of a piece with his other critiques." I certainly think so, and have no objection to act as a good watch dog, if, by so doing I can contribute, in even the slighest degree, to a just appreciation of a growing custom, which, in my poor judgment, threatens the simplicity and dignity of our rendering of the Divine Liturgy.

The want of a comma somewhat obscured, in my letter as published, the answer to your question, "What has this Church authorized?" It should be, "by custom, the use of the surplice and stole, by direct order, the rochet and chimere." Apropos of this—the rubric in the order for the consecration of bishops, after the examination of the bishop-elect, reads, "Then shall the bishop elect put on the rest of the Episcopal habit," etc. There is no direction for retiring to perform that act, and it would seem meet that, as the examination, so also the vesting with the outward mark of the Episcopal order, should be *coram populo*. It has been my good fortune to witness the consecration of a good many bishops. To the best of my recollection, this only instance in which the vesting was performed in the privacy of the sacristy was at the consecration of the Missionary Bishops of Yedo and Shanghai, in June, '93, at St. Thomas' church New York. H.

New York.

Opinions of the Press

The Watchman (Baptist).

THE CHURCH IN MASSACHUSETTS.—The growth which Episcopalianism experienced in Massachusetts up to the death of Bishop Brooks is commonly traced by Episcopalians to the influence of his personality and teaching. Strangely enough, Dr. Brooks' lines of power were exactly those which are not characteristic of episcopacy, and the qualities of his spirit and doctrine which commended him to the community, instead of being those for which the Episcopal Church stands, were those which find their expression in the genius and teaching of other communions. The Episcopal Church in Massachusetts, during the last year, has not loyally followed the lines of Bishop Brooks' example and teaching. There is toleration for his spirit and doctrine, but it is only toleration. His mantle has fallen on no one, and there is no commanding personality to assert his positions. As a religious body the Episcopalians have distinctly lost the note of leadership. They are returning more and more to their exclusive sectarianism. Even their ablest organ, the Boston *Herald*, in its regular editorials on Episcopal matters, speaks in a minor key when it refers to the present outlook and policy of the denomination.

The North-East.

THE MASSACHUSETTS CASE.—No small commotion has been caused throughout the American Church by the recent action of the examining chaplains and Standing Committee in the diocese of Massachusetts. Their rejection of two candidates for ordination who doubted the miraculous birth of our Blessed Lord, and whose views on the inspiration of Holy Scripture were certainly opposed to the declaration which every candidate is required to make regarding those Scriptures at his ordination, will be commended by every loyal Churchman. It is hard to understand how such men should desire Holy Orders in a Church which requires them to say in the one Creed: "I believe that Jesus Christ was conceived by the Holy Ghost; born of the Virgin Mary," and in the other, "I believe that He was Incarnate by the Holy Ghost of the Virgin Mary." And to profess their belief in the Holy Scriptures in this form of declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation. And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States." It is little to the credit of an Episcopal divinity school that it should give its diploma to men who thus deny the Faith once for all delivered.

Personal Mention

The Rev. Chas. E. Woodson has resigned the rectorship of Emmanuel church, Franklin, Va.

The Rev. Dr. C. H. W. Stocking is summering in the Adirondacks.

The Rev. Jacob A. Regester, of Buffalo, N.Y., has received the degree of D.D. from Hobart College.

The Bishop of New Hampshire is at his cottage on Lake Memphremagog.

The Rev. H. Ashton Henry sailed for Glasgow July 19th, in the steamship "State of Nebraska."

The Rev. Hazlett McKim has received from Hobart College the Doctorate of Divinity.

The Rev. J. H. Elliott, D.D., has sailed for Glasgow.

The Rev. Francis T. Russell, of Waterbury, Conn., has received from Hobart College the honorary degree of Doctor in Divinity.

The Rev. Dr. Angus Crawford, of the Virginia Theological Seminary, has sailed for Europe, to be absent a year.

The Rev. Norman F. Marshall has taken charge of the church of the Transfiguration, Bluefield, W. Va.

The general manager of the Church Mission for Deaf-Mutes, the Rev. Dr. Thomas Gallaudet, has gone to Europe, and will while abroad visit centres of deaf-mute work

The Rev. Dr. Edward A. Bradley sailed for Liverpool in the steamship "Servia", Saturday, July 21st.

The Rev. Geo. C. Tanner has received the honorary degree of Doctor of Divinity from Seabury Divinity School, Faribault.

The Rev. James W. Reese has sailed for Antwerp.

The Rev. B. D. Tucker is summering at Virginia Beach, Va.

The Rev. Edward A. Atkinson sailed for Rotterdam the middle of July.

The Rev. Algernon T. Brown has taken charge of St. Paul's church, White River Junction, Vt.

The Rev. M. M. Fothergill's address during the month of August will be, Shigawake, Prov. Que., Canada.

The Rev. Frank J. Mallett, rector of Grace church, Menominee, Mich., has been seriously ill, but is gradually improving. The Rev. L. C. Rogers, a former rector, has officiated for two Sundays.

The Rev. Herbert D. Cone, rector of Christ church, Warren, O., is spending the month of August at the Hotel Elmwood, Walpole, N. H.

The Rev. F. O. Granniss, rector of Grace church, Muncie, Ind., will spend August on the Massachusetts coast. Address, Waltham.

The Rev. W. C. Bradshaw has resigned the position of rector of St. Paul's, Highlands, Colo., to accept that of Port Arthur, Ont., Can.; where he will enter upon his duties the 13th Sunday after Trinity. Address accordingly.

The Rev. W. W. Love has entered upon his duties as rector of St. Peter's church, Helena, Mont., and should be addressed accordingly.

The Rev. Braddon Hamilton, late minister for the Public Charities for city of New York, has changed his address from City Buildings to St. Bartholomew's parish house, 209 East 42nd st., New York City.

The Rev. Alfred Taylor's address is changed from Chestertown, N. Y., to Phenix, R. I.

The junior assistant minister of the church of the Redeemer, New York city, the Rev. C. W. Douglas, has resigned his position on account of long illness, and will go to Colorado, where he has accepted a position in the Denver cathedral, under the very Rev. Dean Hart.

The Rev. B. F. Randall has taken charge of Zion church, Urbana, Md.

The Rev. J. B. Craighill has resigned the rectorship of St. Mark's church, Dalton, Ga.

The Rev. W. C. Starr is temporarily assisting in Christ church Philadelphia.

The Rev. Dr. Walter Baker, of Cincinnati, has returned from a three months' visit to Europe.

The Rev. Geo. B. Johnson has accepted appointment as chaplain to the Bishop of Vermont.

The Rev. H. S. Gatley has accepted the rectorship of Trinity church, Middleport, N. Y.

The Rev. Henry H. Barber has received the degree of Master of Arts from Trinity College.

The Rev. Chas. H. Boynton has sailed for Europe.

The Rev. Harrison B. Wright has been instituted into the rectorship of St. John's church, Somerville, N. J.

The Rev. Paul Matthews has sailed for Liverpool.

The Rev. Joseph A. Nock will enter upon the duties of the rectorship of Grace church, Linden, N. J., Sept. 1st.

The Rev. A. F. Washburn will spend August at Bread-loaf Inn, N. H.

The Rev. Walter T. Carell has taken charge of St. James' church, Glastonbury, and St. Luke's church, South Glastonbury Conn.

The Rev. Joseph Wayne has resigned the rectorship of Christ church, Moberly, Mo., to take effect Nov. 1st.

The Rev. T. Gardiner Littell, D D., will return from Europe Sept. 1st. His address for the present will be, care of Austin Harrington, Esq., Wilmington, Del.

The Rev. Henry O. Riddell sailed for England Aug. 4th, to return the middle of September.

To Correspondents

ENQUIRY.—We can give you no information as to the proposed re-issue of the "Review." We had not heard of it, nor have we seen the circular.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

PRATT.—Entered into rest, at Massena Springs, N. Y., July 20, Pauline T., wife of the late Gen. T. R. Pratt, of Watertown, N.Y

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

HALL.—Entered into rest, at her residence, at Cedarville, N. Y., Aug. 2d, 1894, Isabelle Clark, widow of the late Richard Hall, in the 90th year of her age. Interment in All Saints' churchyard, Cedarville.

"Number her with Thy saints."

LEWIS.—At his home, 219 West 105th st., New York City, on Thursday, July 5th, 1894, John Rooke Lewis, youngest son of the late Roswell W. and Sarah Rooke Lewis, aged 72 years, one month. "So He giveth His beloved sleep."

Appeals

August 12th next is Ephphatha Sunday. The offerings needed every year to meet the expenses of the Mid-Western Deaf-Mute Mission may be sent to the REV. A. W. MANN, general missionary, 878 Logan ave., Cleveland, O.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes Aug. 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

MARRIED clergyman, without children, extempore preacher, at present rector of a city parish, desires a rectorship in a smaller city or town. Addr. ss G, care THE LIVING CHURCH.

ENERGETIC PRIEST, age 33, good reader and speaker, orthodox, now holding large rectorate in malarial section, desires rectorate, or place of assistant, elsewhere. Very best references. Address A. N. EXTEMPORE, care THE LIVING CHURCH.

ORGANIST, choirmaster, and musical director, English and Canadian experience, thorough musician, good disciplinarian, earnest worker; highest references; choir training a specialty; seeks an appointment in church or cathedral. Address DIAPASON, THE LIVING CHURCH office.

CHRIST CHURCH, West Davenport, Ia., is a very poor parish, and St. Paul's, Durant, a very poor mission; both are sadly in need of hymnals with the music. If any of the readers of THE LIVING CHURCH have copies of the old hymnal, either Tucker or Hutchins, they would be most thankfully received in this parish and mission. W. M. PURCE.

SUPERINTENDENTS of Sunday schools, and others interested in the mission work of the Church in Western Colorado, would aid a struggling mission by sending to the missionary surplus Sunday school papers, library books, cards, etc. These gifts would be of great use to us here, and productive of much good. All parcels will be duly acknowledged through the columns of THE LIVING CHURCH. ARNOLDUS MILLER, missionary, Montrose, Colo.

ST. JOHN'S CHURCH, Clinton, Mich., has three chandeliers no longer needed since incandescent fixtures have been put in the church. The vestry is willing to give these to any weak congregation in need of such lighting convenience. The chandeliers are in excellent condition, and complete with Rochester lamps.

W. R. BLACKFORD, Rector.

Choir and Study

I Never Knew

BY N. N. S.

I never knew, before, the wor'd
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellow-men could be,
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know,
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now, a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with Thee:
When, in Thy likeness, I awake,
For all eternity.

The Rev. George T. Rider, who for some years has contributed to this department of THE LIVING CHURCH, departed this life on Saturday, Aug. 4th, at his home in Brooklyn, N. Y. Mr. Rider was born in Rhode Island in 1829, and received his education at Trinity College and the General Theological Seminary. His ministry was largely devoted to the cause of Christian education. His literary tastes, which were of a high order, were displayed in voluminous contributions to the press. His facility of expression and wealth of imagery always made his productions most acceptable to his readers. His last work was done this summer in England, and is now appearing in these columns. His health, which for some time has been precarious, failed rapidly upon his return from abroad, and on Saturday he fell asleep. May he rest in peace, and may the perpetual light shine upon him.

Recently two vast pageantries commanded the enthusiasm of two nations; one, the formal opening of the newly-completed Tower Bridge, spanning the Thames, in the presence of royalty itself; and the other incalculably grander, and reaching out to the hearts of all loyal Frenchmen—the solemn obsequies of the assassinated President Carnot, in the ancient cathedral of Notre Dame, followed by his entombment in the Pantheon. In both these instances, national traditions and august ceremonials were revived, that carry the student back many centuries and that seem well-nigh imperishable, so deeply are they imbedded in the political and ceremonial life of these nations. Perhaps no two occasions ever developed such profound contrasts of light and darkness, of rejoicing and the mourning of despair. The Tower of London focalizes and gathers up in its chapters of bitterness and blood, the tragedy and terror of those hundreds of years through which the Norman court and its countless dependents were studying king-craft at the headsman's block. It is one of the most ancient structures since the Conquest, and a little stone chapel, St. Stephen's, we think, within its enclosure, is the oldest structure in London. The Tower of the Plantagenets and the Tudors was a very different place from the gala day of this grim, yet harmless old monster, bedizened with all the accessories of the municipal festivities, and the Prince and Princess of Wales may have been troubled by only a few ghastly memories, as they were conducted along those stone corridors that have so run red with noble and royal blood. Yet right in their pathway stands that iron block, the dreadful ax leaning against it; or were they considerately hidden from view on such a day and in such a presence?

We make quotations from one of the dailies:

"Immediately upon the conclusion of the opening ceremony the Prince of Wales, accompanied by the other members of the royal family, paid a visit in state to the Tower of London. It is a little over eight years since his Royal Highness made a similar journey to this, one of the most ancient of her Majesty's palaces. The occasion was the laying of the foundation stone of the bridge which has now been completed, and the date was June 21, 1886. * * * The observed of all observers on Tower Wharf were the Yeoman Warders of the tower, who on these occasions come out in a uniform of the most gorgeous description. It is recorded that their dress was obtained for them by the intercession of the Duke of Somerset, who was much impressed by their attention to his wants during his incarceration in the reign of Edward VI. Be that as it may, the uniform is so highly valued that since 1858 it has only been worn at state functions. The tunic or frock is of scarlet richly ornamented with gold, and the wearer is further set off with an Elizabethan collar, a broad-brimmed velvet hat, and rosettes in the place of shoebuckles. Very imposing these men looked as they grasped their halberds and took up their position in front of the marquee which had been erected on the riverside for the reception of the royal visitors. There are forty of these Yeoman Warders at the Tower, and, as the medals which they wear indicate, they are mostly, if not all, non-commissioned officers who have seen much service. Only thirty-six of them, however, were on duty on Saturday, four being unfortunately laid up. One of those present was no less than eighty-two years of age. Younger men, but almost as conspicuously dressed, were the Queen's Watermen, who rarely put in an appearance below London Bridge. Of these a dozen were in attendance, close to the royal tent, clad in scarlet uniforms, and wearing massive breastplates. Some of these men accompanied the royal party on board the steamer which took them to Westminster, but it is needless to say that they were not actively engaged in the navigation of the vessel. Indeed, with the advent of steam, their occupation, except for ornamental purposes, may be said to have gone. As for the Yeoman Warders, they still fill very responsible positions at the Tower, though they no longer have the duty of guarding State prisoners.

"And the cause of these festivities, the splendid bridge which has cost one million pounds to erect, without, remember, inflicting the tax of a single penny on the ratepayers, is the worthy centre-piece of a gala scene such as has not been witnessed in London within the memory of man. On either end of the new thoroughfare float the standards of royal and civic pomp, and when the bridge is lined with soldiers, from the red and white pavilion on the Middlesex to the archway on the Surrey side, the aspect is not only unique and imposing, but presents a harmony of color to which a Turner would not disdain to do justice. Every house-top is crowded with spectators: even the turrets of the tower are invaded, to the intense annoyance of the pigeons: and the sun beats down on the multi-colored panorama with uncompromising fierceness. The scene, however, is so strange, so distinctly unparalleled, and so fascinating, that it is only the advent of some vehicles on the bridge—easily distinguished as those belonging to the Lord Mayor, sheriffs, and city officials—which disturbs general contemplation. Then there goes up a mighty din—the hundreds of thousands shout, the bands play, the steamboats roar themselves hoarse, as the burnished helmets of the Household Cavalry proclaim the arrival of the Prince and Princess of Wales and their companies. And this great salutation, this mighty and spontaneous welcome, was continued as the procession, curiously cut in cameo form against the sky line, passed over the lowered bascules to the Surrey side, while the bayonets of the soldiers on the bridge and the marines on the Landrail flashed back the sun rays, and the scarlet and red and blue and white blended in one right royal symphony of hues. When the cortege has re-crossed the bridge, there is a long pause while the bascules rise upright above the waterway and the vessels take up their position for the passing up stream of the flotilla, which is headed by the Trinity yacht Irene, followed by the Landrail and the Clacton Belle. Presently the wondrous "leaves" are seen to work slowly upwards, and the deafening uproar, supplemented this time by the firing of cannon at the Tower and on the Landrail, begins again at twenty minutes to one. It is a babel of artillery, human voices, steam whistles, "syrens," and music combined, and it is renewed again and again as the Landrail's band passes under the bridge playing the national anthem, while the orchestra on the Clacton Belle follows suit with "God bless the Prince of Wales." Words can scarcely do justice to this great and magnificent demonstration of popular delight. No signal was given except to those officially engaged, but the great uproar which rose into the cloudless sky was the outcome of glad and contented thousands at the fact that such a stupendous national work had been inaugurated under such exceptional circumstances."

And now we turn to this almost living picture at the Carnot obsequies. We again quote:

"The aspect of the interior of Notre Dame was characterized by grave and sober harmony of design and arrangement, the huge pillars of the nave were sheathed in black velvet, the summit of each shaft just below the entablature of its architectural order being marked by a broad band of cloth of silver. Similar decorative treatment had been accorded to the intervening walls, the sable monotone of the velvet hangings being relieved at intervals by trophies of the national tri-color, and in the choir by gigantic medallions alternately displaying the letters "R. F." and "C.," engarlanded with laurel wreaths. The choir galleries were framed in black velvet, studded with silver stars and crosses in regular alternation, and the wall drapery showed a gloomy pattern of black tears on a silvern ground, just the converse of the conventional '*Larmes d'argent sur un fond noir.*' These decorations contrasted strangely with the brilliant scarlet thrones of the cardinals, recessed and canopied in velvet of uniform color—that is, uniform with that distinguishing the robes and hats of the princes of the Church, of whom two were present on either side of the western extremity of the choir in the centre of the transept. Hard by these bright scarlet patches, all else being black, white, and stony-grey, except the oaken paneling of the choir and the mellow brown of its oak carved stalls, had been erected a gigantic catafalque, in shape like a double sarcophagus. This was supported by burnished silver shafts, connected by panels of dead black cloth, domed with frosted silver wreaths in high relief, and canopied by a fourfold velvet drapery. Suspended from the transept ceiling and surmounted by a colossal civic crown, executed in dead silver, each sweeping train of this quadrilateral canopy was caught up and attached to one of the mighty columns cornering the spacious centre of the transept, in which are situated the archiepiscopal pulpit and the banner of Joan of Arc. Both these objects, however, were hidden to-day under the temporary superstructure of the catafalque, set up in the exact centre of the cross formed by the nave and wings of the cathedral. From the ceiling of the choir, attached to invisible wires or cords, and therefore apparently floating in air some fifty feet above the heads of the congregation, hung the scarlet hats of the deceased Cardinal Archbishops Guibert and Darboy. Those of their assassinated predecessors, Affre and Sibour, were suspended in like manner from another section of the cathedral ceiling. Round the base and lower portion of the catafalque were grouped clusters of waxen candles, arranged in the forms of pyramids, circles, and blunt obelisks, as well as in an oblong square three deep, which, when lit up, conveyed a weird impression to the spectator. It was like a luminous formation guarding the body of the President, sheltered within its gleaming lines, as in war a general might take refuge within a hollow square. The lighting of these waxen walls and symmetrical shapes added a new golden glowing element to the strange color effects with which the interior of Notre Dame had hitherto been permeated in quaint blends and curious contrasts, the results of lights of different hues penetrating the enclosure of the building through its various windows. From the great western rose window came waves of bluish lavender, shafts of crimson and gold from the storied casements lining the uppermost regions of the nave and choir, pale lilac and mauve from the paneled windows at the eastern end above the Lady Chapel and behind the great altar. As the intrinsic gloom of Notre Dame had been sensibly deepened by an extraordinary profusion of sable drapery, these slender infiltrations of vivid or tender tints, here and there crossing one another and producing a third nuance of color at their point of junction, gave rise to the most unexpected and strange effects imaginable. In the course of the candle illumination, which commenced simultaneously with the tuning up of the orchestral instruments at about mid-day, and lasted for nearly half an hour, these shafts of light from without gradually paled their ineffectual fires under the mastery of the golden glow suffusing the centre of the ca-

thedral, and subduing their topaz, lilac, scarlet, amber, emerald, and turquoise hues.

"Cardinal Richard attended by the cathedral clergy, his long scarlet train borne by minor ecclesiastics, received the president's body at the church door with appropriate prayer, and preceded it to the catafalque, where it was deposited by its eight bearers, and immediately surrounded by twenty superior officers, representing the different branches of the French naval and military services. While the procession of the corpse, escorted by ecclesiastics and cuirassiers, moved slowly forwards, the mighty Bourdon of Notre Dame tolled solemnly, and M. Saint-Saens played a pathetic voluntary upon the great organ. During the ensuing quarter of an hour the illustrious and distinguished personages who had followed the funeral car from the Elysee entered and took the places assigned to them. It was a long and continuous stream of varied color and shimmering sheen that flowed up the nave to the limit of the sanctuary, within the hallowed precincts of which the new president took up his stand alone, facing the altar, just without the choir railing. He was followed by a goodly assemblage of French civil and military dignitaries, legal and academical luminaries, councilors of State, officials of universities, colleges, museums, art institutions, high and technical schools, synods, and learned and philanthropical associations. Robed, furred, decorated, arrayed in archaic costumes and adorned with every imaginable variety of distinctive badge and emblem, there was a glare of bright broad ribands and a glitter of stars, crosses, aiguillettes, sword hilts, cuirasses, gold and silver lace; and the many colored robes of the Parisian bench and bar, university dons and college professors, municipal magnates and councilors of twenty different sorts, when grouped together, made up a display constructed without special design, but inimitably picturesque. During the Mass at which the Dean of Notre Dame officiated, an appropriate musical programme was carried out by M. Saint-Saens, M. Faure, who emerged from his well-earned privacy to do honor to the obsequies of Carnot, a well selected and powerful orchestra, and the choirs of the cathedral, Conservatoire and Society of Concerts. By these combined forces a very fine performance of portions of Gounod's *Mors et Vita*, and of Saint-Saen's Requiem Mass was given, as well as of an impressive *De Profundis* and *Libera Nos*. The orchestra acquitted itself adequately in rendering both Beethoven's and Ambroise Thomas' well-known Marches Funebres. Faure sang the *Pie Jesu* as magnificently as of yore. His voice is a thought less mellow that it was a decade ago, but its carrying and penetrating forces are absolutely unimpaired. A touching and yet bizarre effect was produced while he was singing his solo. Just at the climax of the service that symbolizes the consummation of the supreme sacrifice, by the sudden clashing of the silvern bell sounded as the Host was elevated, the deep boom of the famous Bourdon struck the passing hour. At that solemn moment the great gathering appeared to be deeply moved; bronzed veterans, stern-raced politicians, and grim-visaged celebrities of science, letters, art, law, medicine, and theology shedding irrepressible tears, or visibly striving to control their emotion. Some fairly broke down and sobbed like sorrow-stricken children. Several ladies fainted. Many more showed alarming symptoms of hysteria. There was something almost supernatural in the accidental coincidence of contrasting sounds that seemed to appeal irresistibly to the subtler and more tender sympathies of all present. Moreover, the devotional change of attitude that marks the elevation was executed with surprising unanimity. M. Casimir-Perier stood firm, it is true, but reverently bowed his head, and there were no exceptions in the outward demonstration, though of course many agnostics and free-thinkers were present. One and all, believers or doubters, complied respectfully with the forms of observance prescribed by the ritual, animated by sheer and true respect for the memory of the dead, lying there in their midst shrouded in the national colors and bestrewn with the choicest flowers of France. M. Carnot's obsequies were carried out with well-nigh unprecedented pomp and splendor, in a manner worthy of the great nation in whose service he died a martyr's death; but the most convincing recognition of his public and private virtues accorded during to-day's magnificent ceremonial was the tribute of honest tears offered to him in Notre Dame by the living representatives of all that is chivalrous, intellectual, high-minded, and patriotic in Republican France.

Book Notices

Two Strings to His Bow By Walter Mitchell, author of "Bryan Maurice." Boston and New York: Houghton, Mifflin & Co. 1894. Price $1.25.

It is aggravating to the reader, and unfair to the author, to give a synopsis of a novel. Therefore the gentle reader must not fail to learn the rather strange adventures of the Rev. Cresswell Price, rector of St. Faith's, Bilhope, from the veracious narrative itself. When that has been done it will be admitted that a new way has been invented to transform a diffident, formal, dull, dry priest into a model of priestly virtue and activity, and incidentally to marry him to the flower of the parish without his being obliged to resign his cure.

Up and Down the Nile; or Young Adventurers in Africa. By Oliver Optic. Cloth. Illustrated.

This is the third volume of the second series of the "All-Over-the-World Library" in which the boy excursionists make their trip up and down the great river of Egypt. The author understands the art of awakening youthful ambition. He knows how every boy devours a book of travel and adventure; and how, by a discreet mingling of facts and fancy even a youthful mind can be taught to appreciate some of the best things in literature. The pyramids, the rock-tombs, and the ruins of the temples are described. Cairo and Alexandria have not been neglected, and the manners and customs of the medley of people in Egypt have received attention in such a manner as to enlist and hold the interest of the youthful reader to the end.

Verba Verbi Dei. The Words of our Lord and Saviour Jesus Christ. Harmonized by the author of "Charles Lowder." With an Introduction. London: Longmans, Green & Co., and New York. 1894. Price, $1.50.

In this useful volume, the devout author of Charles Lowder has isolated and arranged in a chronological harmony the words of Christ, without any accompanying narrative. The words thus isolated are grouped into six sections, corresponding to six periods in our Lord's earthly life; and a thoughtful introduction is prefixed to the entire series.

In some cases where the words of others are needed to give point to those of our Lord, they are given as briefly as possible in italics. Where the same or nearly the same words of Christ are given in more than one Gospel, that Gospel is quoted which seems most full and forcible, although some sentences are formed by combining the words of more than one. Accompanying references enable the reader to compare the corresponding passages which have not been quoted.

The author well says that "there are times, especially in weakness, when mind as well as body seems unable to take nourishment except in a concentrated form, and when we feel that even the continually recurring 'And they say unto Him' adds to brain fatigue, and we desire to hear His words alone." It is for such persons especially that this volume has been compiled.

We commend the book most heartily, and feel certain that it will be an aid to the devotions of the strong as well as of the weak.

History of the Scottish Church. By W Stephen, rector of St. Augustine's, Dunbarton. Vol. I. Edinburgh: David Douglas. 1894. Pp. 584.

If we wish to enjoy the romance of history, ecclesiastical, as well as secular, we must seek that land of hard-headed philosophers, acute reasoners, laborious toilers, and doughty fighters, bonny Scotland. Mention the ancient Celtic Church of Scotland and what a splendid galaxy of saints throngs our memory, SS. Ninian and Kentigern; SS. Columba and Adamnan and their companions in the holy Isle of Hy or Iona, and that sweetest of characters in Scottish history, St. Margaret, the Queen of Malcolm Canmore. Truly, Sir Walter Scott did not touch a tithe of the romantic history of his own land in his fascinating tales, and the elements with which he played were themselves in league with him to make him the Wizard of the North. The learned author of the history of the Scottish Church, though he is on the whole a sober and painstaking writer, is by no means insensible to the charm of Scottish Church history and this makes his work very delightful reading. It is true he is not inclined to give much credence to the many tales of miracles which early writers have attributed to the Celtic saints, but when it is a question of the real character and work of any of them, he writes with deep appreciation and sometimes with enthusiasm. In the present volume the history is carried from the foundation of the Celtic Church in what is now Scotland, to the beginning of the revolution inaugurated by John Knox, for whom, by the way, Mr. Stephen seems to share good Queen Bess' antipathy. Necessarily in covering so much ground in one volume, the narrative is at times compressed, yet we have been surprised at the large amount of detailed information conveyed about all sorts of matters. There is not a dry page in the book, and a lance is broken, now with the Presbyterians in the excellent and convincing chapter on the Culdees, now with Roman Catholic writers, notably Bellesheim, on the real effect of papal domination in Scotland, in a neat and chivalrous manner that is quite refreshing. The causes which led to the woeful corruption of the Scottish Church during the two centuries preceding the Reformation are traced in detail and with accuracy No wonder Scotland is so violently Presbyterian when it was in those ages so radically Papa! Mr. Stephen, who is evidently a sound Catholic Churchman, does not fail to rub this lesson in. We heartily commend this history to our readers, and trust that the second volume may not be long forthcoming.

The Unknown Life of Jesus Christ. By the discoverer of the manuscript, Nicolas Notovitch. Translated from the French by Alexina Loranger. Chicago and New York: Rand, McNally & Co. 1894.

This volume consists of three parts. First there is a graphic account of a journey through Punjab and Kashmir into the western border of Thibet, and of the discovery of a Buddhist life of Issa (Jesus). Next, there is a translation of this life, although not in the order of the original, based upon notes taken while it was read aloud and interpreted to the author in a Buddhist convent. Finally a critical (!) resume is given and explanatory notes. According to this life, or rather our author's redaction of it, Christ spent the time between the ages of 12 and 29 in India, mastering the Indian religions and attempting to correct their errors. He returned via Persia, and alarmed the worshipers of the sun by His preaching. He became the hero of the Jews and roused the jealous fears of Pilate. He was put to death by Pilate, against the wishes of the Jewish leaders, instead of at their instigation. No account occurs of His resurrection, but Pilate is declared to have removed His body. The miraculous element of the Gospels is conspicuous by its absence, and the point of view from which the Incarnation is referred to is that of Buddha. An epitome of Old Testament history is included in the life, according to which Moses was the younger son of Pharaoh, and the plagues of Egypt are reduced to a non-miraculous pestilence. Our author is convinced that he has discovered a life of Christ which must displace the Gospels, because of its greater antiquity and sobriety. The proof which he gives is partly *a priori* and partly *a posterion*. His *a priori* argument is that the Gospels are discredited because of their miraculous element. His *a posteriori* argument is an assertion of his own that the Gospels were not written until long after the events which they are supposed to tell of, whereas the Buddhist life of Issa, he claims, was written very soon after Christ's death. It is hard to discover any adequate basis for this assertion, for, apparently, his only knowledge of the document arises from hearing a shrewd Indian read it aloud while another interpreted it to him. The knowledge which he allows us is still more slender, for he forces us to be content with his own redaction of what he listened to, saying what he heard consists of isolated paragraphs mixed with irrelevant contemporary events and without proper sequence. He does not reveal a very critical mind or a very accurate knowledge of the true Gospels. No one for example who valued his reputation for Biblical criticism should confound, as he has done on pp. 162, 187, St. John Baptist with Christ, and fall into the blunder of alleging that St. Luke says that Jesus was "in the desert till the day of His showing unto Israel." (I 80.) We have no fears that such a combination of simplicity and credulity as this volume exhibits will turn the world upside down. We shall have to look to men of better judment than our author to unlock for us the stores of apocryphal literature which lie buried in the monasteries of Thibet.

MR GEORGE MEREDITH'S new novel, "Lord Ormont and his Aminta," will be published in America by the Scribners about the middle of August. It is said to be one of the great novelist's best stories, and likely to surpass the expectations of even his warmest admirers. Another new story by Mr. Meredith, entitled "The Amazing Marriage," will be published serially in *Scribners' Magazine*, beginning in an early number.

The New England Magazine for August has a decidedly midsummer flavor, which meets one at the opening page, in Richard Burton's poem, "Haying," with the beautiful accompanying picture by Sears Gallagher.® The article that follows, "The Quaint North Shore," keeps up the outing atmosphere, and is illustrated by a score of sketches. Prince Edward Island, another illustrated article, will be welcome to summer visitors to that interesting locality, while a short story and a poem are also inspired by the seashore. An important article in this number is that on "The Public Library Movement in the United States," by Joseph L. Harrison, of the Albany Library School. Those interested in municipal reform—and who ought not to be in these times—will be glad to read 'Boston—the City of God," by the Rev Chas. G. Ames, a lecture delivered before the Good Citizenship Society in Boston. [Warren F. Kellogg, Boston.]

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

LEE & SHEPARD, Boston.

A Modern Magdalene. By Virna Woods.

A. LOVELL & CO.

Fairy Tales for Little Readers. By Sarah J. Burke.

All Over the World Library. By Oliver Optic. 2nd series. Up and Down the Nile. $1.25.

G. W. DILLINGHAM

The Unknown Life of Jesus Christ. From Buddhistic Records. By Nicolas Notovitch. $1.50.

Studies in Oriental Life.

ESTES & LAURIAT, Boston.

Narcissa; or the Road to Rome. In Verona. By Laura E. Richards.

The Household

Friendship's Ties

BY MARGARET DOORIS

A friendly grasp, some one has said, is like to iron bands,
Which bind in one, heart into heart, throughout earth's many lands.

But I would say a clasp of gold, which, though the years may roll,
Unrusted still, will bind in love, true friends, soul unto soul.

The interchange of human thought, of human sympathy,
Are ties which bind friends' lives in one beyond time's fleeting day.

The help we give, the help we gain, are surely friendship's leaven,
Exalting life to nobler heights, and bringing nearer, heaven.

London, O. July 18.

Miss 'Tildy's White Rose

BY DOROTHY DEANE

Miss 'Tildy had waited three years for the rose to blossom. Year after year it had given her only broad beautiful leaves, but this summer there had come a sturdy bud, which day by day she watched grow larger and fairer, till at last it hung half unfurled, quite glorifying her little door-yard with its loveliness.

There were no roses where Caro lived, but she had a dear little house all her own, where she could do just as she pleased; there was nobody to scold or beat her, and she was very contented and happy. The house had not been hers very long, but since she had moved in nobody had appeared to dispute her right to it. To be sure, it was only a big empty barrel in a deserted corner of a factory yard, but not the least bit of rain could creep through. She had a bit of old carpet to keep out the wind, and felt very snug when she curled herself away at night. Days when business was good, she had a sandwich for supper; and sometimes Banana John gave her a banana that was most all good. She had her accordion for a pillow, and not being used to anything softer, she found it very comfortable.

One morning when she looked out at her door, the sky above her was as blue as a flower, and the smoke from the factory chimney looked like a great floating plume. She sung a bit of tune to herself as she folded her carpet and tucked it out of sight, and then stole away into the street. There she stood still for a minute, wondering which way she would better go. A big dog came along and stopped to sniff at her, then he wagged his tail in a good-natured way and trotted on, and she decided to go his way.

The houses on that street were very small and close together, and there were not many people to be seen, so she walked on and on, hoping to find some place where she might play and sing, and get some pennies for her breakfast. She was not so very particular about having breakfast at an exact hour, but she was getting pretty hungry.

By and by a farmer came driving past on his way home from market. His horse was jogging slowly along, the farmer himself nodded drowsily, for he had been up before daybreak, so he did not notice when Caro clambered in at the back of the wagon and curled down in a nest of hay. She laughed softly to herself. Wasn't she having a ride in her carriage that morning? She could see a bit of sky through a crevice in the wagon top; presently there were glimpses of tree branches overhead. Once in a while she looked out to see how far she had gone, but by and by she forgot about it. It was so nice to ride, and the hay was so comfortable.

When at last she scrambled out again, she found herself in a strange, unknown place She thought she had never before seen a place that was so beautiful. There were great trees arching over the street, the sunshine was broken into tiny bits that flickered back and forth about her. There was soft green grass all along the sides of the street, and all the houses had big grassy yards to themselves, instead of standing close together in rows. There were no fences around the yards, and in one of them she saw some little girls in ruffled gingham aprons and pink sunbonnets. A fat, comfortable-looking cat blinked at her from a sunny doorstep as she passed. But in one yard there grew a great, beautiful white rose.

Miss 'Tildy was just in the midst of her dinner-getting. She had made rhubarb jelly that morning; there were a dozen glasses of it on the sunny window sill. As she passed the window, she stopped to glance out at her beloved rose; she gave a sudden dismayed gasp as she did so, for standing by the rosebush was a dreadful, dirty child, and it had picked that darling rose.

Miss 'Tildy flew across the yard and siezed the child, regardless of dirt and rags.

"How dare you?" she said chokingly. "How dare you steal my rose?"

The child looked at her, half-sullen and half-frightened, and tried to shrink away, but Miss 'Tildy held her fast, and hurried her across the yard and around the house to the woodshed door.

"I'm going to shut you up," she said grimly. "That's what they do with folks that steal; they put them in jail."

She thrust the child in, and fastened the door on the outside. Then she went into the house and washed her hands with hot water and soap and ammonia.

Dinner soothed her nerves somewhat, for she had the season's first strawberries out of her own garden. Then, too, her jelly had turned out beautifully, and there was nobody in town who could beat Miss 'Tildy's jelly. There was the Foreign Missionary Society at two o'clock, and somehow, having so many things to think about, she locked up her house and went away, quite forgetting her small, hungry prisoner. The society was making up a box of clothing to send to the heathen somewhere in Africa. Miss 'Tildy's idea of the exact location was very vague, but it was enough for her to know that the poor, ignorant creatures did not wear any clothes to speak of, so she was bending all her energies to sewing on pink calico shirts without any sleeves, which would make them look at least a little more respectable. She had made six; this afternoon she commenced on the seventh.

The doctor's wife carried Miss 'Tildy home to tea with her, and they got to talking over old times, so that it was late when she reached home—quite ten o'clock. She wound the clock, and made sure everything was as it should be, then she began to do up her crimps ready for bed, with her Bible laid open on the bureau in front of her, that she might read her chapter as she worked.

Half absently she read the words, just where the book had chanced to open. Thoughts of her own came in between the sentences.

"For I was an hungered and ye gave me meat." She believed she would take the minister's wife a glass of her rhubarb jelly. "I was a stranger and ye took me in. I was naked and ye clothed me." Yes; she smiled to herself in a half-complacent way; that was what she had been doing that afternoon. "Naked and ye clothed me." She read it over again, thinking of the six pink calico shirts. "I was in prison—" In prison. Miss 'Tildy turned suddenly pale. There was that child in the woodshed; she had never once thought of her!

She hurried out at the kitchen door, pausing a moment to listen, with a shielding hand curved about the lamp. The stars gleamed softly in the far-off blue. The wind came floating through the maple trees; a frog crooned mournfully across the fields; but there was no other sound.

A sudden trembling came upon her; she was forced to set the lamp down, lest she let it fall. She unfastened the door with unsteady fingers, and stepped inside. The child was crouching in the farthest corner, with wide-open, staring eyes.

"Come and get something to eat," said Miss 'Tildy, in a queer shaky voice, but Caro neither moved nor spoke; she kept on staring somberly at her captor.

"Don't you want some bread and milk? Ain't you hungry? Why don't you speak?"

Caro shrank away and put up a pitiful little arm before her, but she did not cry nor make any sound.

"O dear!" groaned Miss 'Tildy, "I shall have to carry her in." She set the lamp on a shelf and took the child gingerly in her arms. "I won't hurt you. I'll give you some nice milk—after you've had your face and hands washed." The child did not resist, she was too tired and weak; she did not know what was going to happen to her, she did not very much care.

For all Miss 'Tildy's grimness, she had the kindest heart in the world; and she fed the little stranger and put her to bed in a clean white gown. She likewise scrubbed her from head to toe, and when the child slept, she stood and looked down at the wan, pinched little face on the pillow, noting the new soft content that had come upon it. Some tender memory stirred within her; there were tears in her sharp eyes as she kissed the little sleeper and then hurried away half ashamed of herself.

She lingered a long time before a little trunk in an unused chamber. Tenderly she took out the folded garments, little old-fashioned frocks and aprons, and half-worn shoes, bearing still the print of childish feet. Her tears dropped fast as she knelt there, seeing again the face of that darling little sister. It was so long ago; so far those little feet had wandered on their beautiful journeying.

It was late when she went back to her crimps; a breath of air had turned the leaf of her Bible. She read now with a new, tender gladness in her heart:

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Ever since that day, the little house in the factory yard has been tenantless. Somehow Miss 'Tildy had not the heart to turn the child away. "I'll give her a good breakfast," she said to herself, as she dressed her in one of the little old-fashioned frocks, and tied up her hair with a bit of ribbon.

Caro was very happy. All the troubles of yesterday were forgotten; she shrank no longer from Miss 'Tildy's touch; a pretty, babyish look crept into her face.

"I'll keep her a few days and fatten her up a bit," nodded Miss 'Tildy to herself, and there was nobody to care if Caro staid. But the days linked themselves together into weeks, and still she kept saying to herself, "just a few days longer;" the weeks made themselves into months, and, well—Miss 'Tildy has never finished that seventh pink calico shirt!

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

"Not Slothful in Business."

BY MAZIE HOGAN.

The breakfast bell rang, and Mr. and Mrs. Caton and their grown daughter, Miss Laura, came in the dining-room and took their places. There was one vacant seat and Mr. Caton looked at it with a frown.

"Elsie late again?" he said, impatiently. "It seems impossible for her to be prompt. What in the world is the reason?"

Miss Laura looked troubled and said: "Elsie was nearly ready when I came down stairs. I thought surely that she would be punctual today."

Mrs. Caton sighed and said, gravely: "We will not wait," and grace was said and the meal begun. It was more than half over when the door opened slowly, and a little girl of eleven with a much ashamed expression came in, and murmured a good-morning.

Her father did not speak until she was seated and had been helped, when he said, so sternly that Elsie jumped in her chair: "What is the reason you were not ready for breakfast?

Elsie kept her eyes fixed upon her plate and winked very fast to keep back the tears, but she always spoke the truth and so answered: "I began reading a story book, while I was dressing, and that detained me."

She spoke in so low a voice as scarcely to be audible, and he answered, decidedly, "I do not wish it to happen again."

"No, sir," she whispered, and there was silence around the table until Mr. Caton finished his meal and left the room, when Mrs. Caton said gently, but gravely:

"Elsie, my dear, you do not mean to tell me that you have combed your hair?" as she looked disapprovingly at the little girl's pretty, long yellow hair, which was very rough and tangled.

"No'm, not much," Elsie replied, disconsolately. "The breakfast bell rang,

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and I was in such a hurry, I tied it back any way."

"I should think so. Go directly up stairs and comb it."

Then, as Elsie arose to obey. "What is the matter with your apron? Did I not tell you to sew on the trimming?" For a yard of the edging around the bottom had been ripped off, and was held in place by being pinned at intervals,

"Yes'm, and I started to do it, but Mary Street called me to play tennis, and I left it."

"That is always the way. It is too late now to do it before school time, so you may put on a clean one, and mend that this afternoon."

"Yes'm," and Elsie vanished. "Sister," she called, presently, "I forgot to mail the letter mamma gave me yesterday, and I shall be late for school if I wait to do it now. Won't you mail it when you go to town?"

Miss Laura and her mother exchanged glances, and Mrs. Caton answered: "Bring the letter to me, Elsie."

Elsie came, with a very penitent face, and her mother said: "Your carelessness has at last wrought its own punishment, my daughter. Do you know what this letter is? You remember I told you that your Aunt Rosa was going to the seashore for the summer on account of Baby Ellie's health? Well, I thought I would plan a pleasant surprise for you, so I wrote asking your aunt to let Nannie spend the summer with you. She will pass by the next station and we could have met Nannie there, and I feel very sure she would have let her come had the letter been mailed. But she leaves Deeville tomorrow, and even if the letter is mailed now, it will not reach there till after she has gone, and Nannie cannot come alone from Beachton.

"I am sorry, Elsie, that you should have such a disappointment, but, perhaps, it will teach you a lesson. Come, dry your tears, and go to school. We will have a good talk tonight. Take for your text today: 'Not slothful in business, fervent in spirit, serving the Lord.'"

It was a very tear-stained and woe begone little girl that walked slowly down the street toward school, and the bell rang before she was half way there, so she had to undergo a punishment for tardiness. Then, of course, such a careless child did not have her lessons well learned, and she received merited rebukes and punishments all day, but was already so unhappy that they could not make her very much more so. Nannie was the only girl cousin she had near her own age, and the two loved each other very much. They had not met for more than a year, and the knowledge that she might have had Nannie with her all summer, but for her own forgetfulness seemed very hard to endure.

She was very sad and quiet when she went home late that evening, and mended her apron, and performed other neglected tasks. After supper she studied her lessons without any of the merry fun that usually hindered her. At bed-time, in her own little room, her mother preached her quite a little sermon upon the text she had assigned Elsie in the morning.

She told her that it was quite impossible for a little girl to be "fervent in spirit," and to "serve the Lord," unless she was faithful in her little daily duties; that it was only by careful attention to little things that one might hope to accomplish great ones; that now while Elsie was young was the time when she might easily overcome her faults, but if she continued in her carelessness until she was grown, it would be much more difficult to conquer.

"I am very sorry, my dear, for the disappointment your forgetfulness has brought. If there were any means by which it could be remedied, I should be glad to use them. But I do not see that anything can be done. Perhaps you will remember the lesson better as it is a severe one."

"Mamma," said Elsie, lifting a tearful face, "I am going to try harder than I have ever tried before, to conquer my careless habits and be faithful in my daily duties."

"Do not forget to ask God to help you, darling," said Mrs. Caton, with a kiss.

And Elsie did try, and did pray, and though such a bad habit cannot be conquered in a day, or a week, or even a month, yet little by little she improved, until at last she became a thoroughly trustworthy and faithful little girl.

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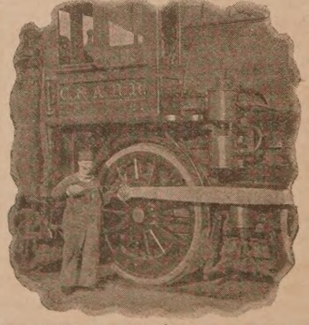

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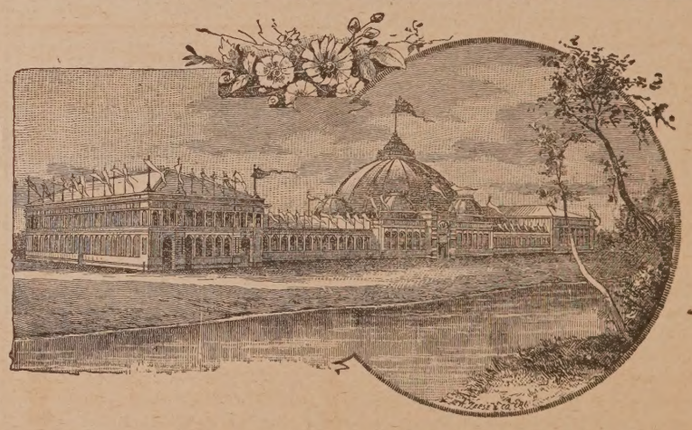

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Two in a Crib.

"Oho, brother Richard, the sun's very high?" called mamma on her way to the bath-room.

Evelyn turned over in her pretty brass cot and yawned. She knew very well what this quotation from Mother Goose meant, for mamma generally roused her lazy little girl in some such merry way in order to put her in good humor at the start.

Sometimes this plan succeeded, and sometimes it didn't; today it didn't. Evelyn lay still, and watched the ladder of sunshine made by the light coming through the half-open venetians, and wished she was a "big lady," so she could lie in bed all day.

But when mamma came back from the bath her tones were quite different. "Get up, Evelyn, at once," she said, and passed through the nursery without another word.

There was still time for a brisk little girl to get dressed before the prayer-bell rang, but our little girl quarreled with the tangles in her hair, with every button on her shoes, with all her hooks and eyes, and so she was too late for prayers. This meant going to bed a half-hour earlier that night.

"Mr. Alexander," said mamma, serving the coffee-urn while she spoke, "are there any gypsies about?"

"Gypsies? What makes you think so?"

"Well," said mamma soberly, "I've heard stories about gypsies changing little children in their beds, and I think somebody has changed mine. I put a dear little daughter to bed last night. She said her prayers, gave me twenty hugs and kisses, promised to be a good girl today, and let me put out the light without a word. But this morning the little girl who woke up in that crib was cross and disobedient; she hasn't kissed me once, and I don't believe she has even said her prayers."

'O that is easily explained," said papa; "you put two little girls to bed in the same crib last night, and the wrong one woke up this morning."

"Two little girls?" exclaimed Evelyn, surprised out of her sulkiness.

"Certainly. Don't you know there were two little girls inside of you? They take turns in looking through your eyes, speaking through your mouth, using your hands and feet. The one who is good and sweet and merry and loving is our dear little Evelyn; the other—suppose we call her 'Neverlyn'—hates Evelyn, and would kill her if she could. But we hope Evelyn is going to drive her out some day, and have her crib, her eyes, and mouth, and her hands and feet, all to herself."

The idea of there being two little girls seemed so funny that Evelyn could not help laughing.

"Ah!" said mamma, "that's a good sign, for I have observed that Neverlyn never laughs."

Evelyn quickly forgot that second little girl when she got to school. Dear me! it takes all a little girl's thoughts to remember when the *e* or *i* comes first in "believe," and what part of speech "such" is, and how to divide by five figures. But the day-card had "Excellent" written on it, and mamma looked pleased enough when she read it.

"You must have left Neverlyn at home, locked up," she said slyly.

"If I thought she'd help me to say my lessons, I'd take her along," laughed the little girl.

"She never helps," said mamma, shaking her head, "her business is to hinder.'

The day went by with quick, silent steps; night took her place, and lighted up the star-lamps, and Evelyn's bed-time came a whole half-hour earlier than usual. It was rather hard on the little girl, for Susy Belt had lent her that charming book, "Lady Jane," to read, and she barely had time to finish her lessons before mamma whispered:

"Bed-time, deary, but don't let Neverlyn know it."

This brought a smile to drive away the coming frown, and Evelyn followed mamma up-stairs, singing over the Mother Goose rhyme mamma had used in the morning:

"Richard and Robin were two pretty men,
They lay in bed till the clock struck ten,
Then up jumps Robin, and looks at the sky,
'Oho, brother Richard, the sun's very high!'"

"Mamma," she said suddenly, leaving the rhyme unfinished, "does everybody go double?"

"Yes, everybody," answered mamma, "as long as they live in this world. Everybody has an evil nature, a Neverlyn, which wants us to be mean and disagreeable, and a better nature which wants to do right."

Evelyn listened soberly, and then mamma tucked her up in the soft white bed.

"Good-night, mamma," she said, smiling to herself as the light went out, and the saucy stars peeped in at her. "Call me early in the morning, so you won't wake Neverlyn."

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Would you fly if you could
To a glen in the wood,
To a spot in the shade
That nature hath made
Rich with ferns and wild flowers—
One of nature's fair bowers?

What is life to the soul
If to labor is all?
What a joy to the heart
When for rest we depart
To the woods and the dells.

Does your heart cry for rest
In a place that is blest,
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Nor care for the morrow?

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In gathering the flowers you are desirous of preserving, care must be taken to select perfect ones, and it is also well to have specimens of the fruit, bud and root, as well as of the blossom. Quite often flowers are found ot so delicate a nature as to wither almost immediately after separation from the parent stalk. For such as these it is expedient to carry a small book with sheets of blotting paper, between which the specimens may be placed as soon as collected.

For pressing, several simple articles are necessary: a large book, a supply of unprinted newspaper, a pocket knife, a lead pencil, a small board about eight by ten with blotting paper tacked upon it, and a soft towel. After removing all dirt and moisture the specimen should be carefully spread upon the blotting board. It will be observed to be thicker in some parts than in others, as the stem, calyx or buds. It is these fleshy parts which keep the pressure from the more delicate petals and allow them to wither. This may be avoided by rolling the pencil over such places and crushing out the juice. If the plant has a root, and that happens to be thick, it may be shaved away on the under side. Such of the juice as the blotter has not absorbed should be removed by the towel, and the plant placed upon a sheet of the newspaper. Here it may be arranged as it is to appear afterward, all parts which will not lie down readily being pressed into position with the fingers. After carefully placing another sheet of paper over it and placing it in the book it is ready for the press, which may be a stone or any weight of fifty to one hundred pounds.

After being put under pressure the plant must not be disturbed for two days, and it should be remembered that upon this time depends the main appearance of the flowers afterward. After that time it should daily be placed in another part of the book, care being taken not to disturb the papers; these may be changed on the fifth day. The time for its final removal from the press is left for the judgment of the artist, but remember that there is much more danger of leaving it in too short a time than too long. The unmounted flowers should be placed between the leaves of a book, and will look much better it kept under a pressure of five or six pounds.

The mounting is the most interesting, as well as the most artistic work of all. Any heavy white paper cut in sheets about eight by ten is appropriate, but I like best what I get at the book store in tablet form. An unruled tablet of fifty sheets may be obtained for fifty cents. There are three ways of mounting: first, mucilage is placed on the back of the plant and it is gummed to the paper; second, small strips of paper are pasted across the stems and branches of the plant to hold it in place, and third, small slits are cut into the paper each side of the stem. Slips of paper one and one-half inches in length are introduced through these from the under side, passed over the stem and down again, where they are gummed fast. Enough of these are used to hold the plant in place.

In arranging each specimen it should be the aim of the artist to make it look as nearly as possible as it did in natural growth. After the mounting the completion of the herbarium is left to the taste of the artist. The common name of the flower may be placed in one corner of the sheet, or if it is desirable that it should have a little more scientific value the names of the order, genus and species may be added. A quotation appropriate to its flower may be written or printed across each page.

For the covers matboard or embossed cardboard may be used. It should be cut three inches longer than the paper each way, and have holes punched in each piece near the corner, through which the cords or ribbons for tying them together may be drawn. There are many ways of decorating the cover, but I have in mind two which I liked especially. One was a dainty little painting of buttercups and daisies, with the year in which the collection was made underneath. The other carried out the idea within more perfectly, and consisted of a spray of four-leafed clover artistically glued across the upper left-hand corner, and "western beauties" in fancy lettering in the lower right.

A nice herbarium, whether it may be a memento of a summer's outing or the gift of a distant friend, is "a thing of beauty and a joy forever."—*Ladies' Home Journal.*

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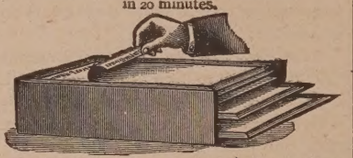

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